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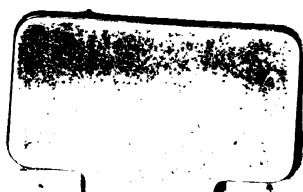
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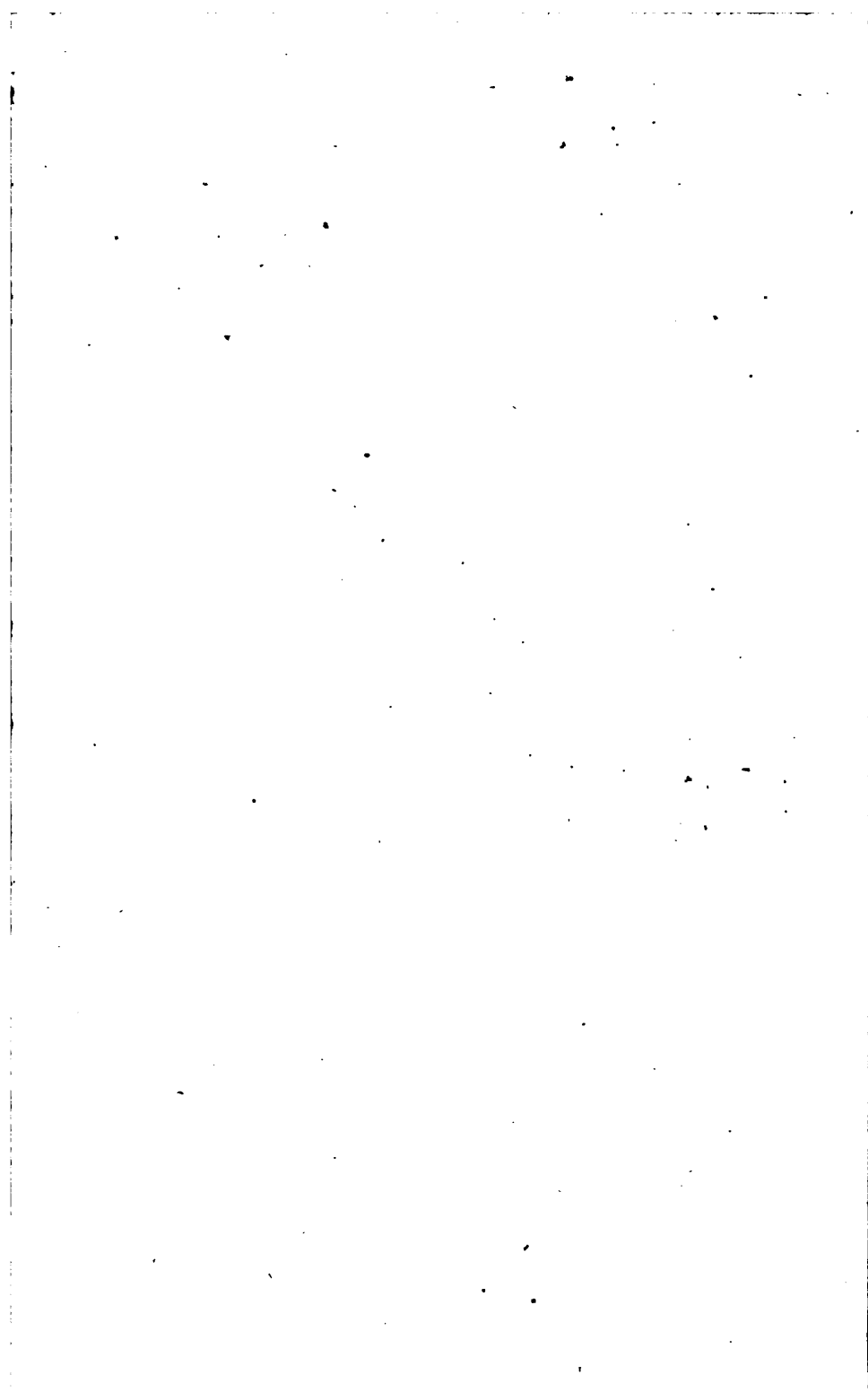
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HELE'S
SELECT OFFICES
OF
PRIVATE DEVOTION.

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HELE'S

SELECT OFFICES

OF

PRIVATE DEVOTION:

VIZ.

- I. OFFICE OF DAILY DEVOTION: WITH A SUPPLEMENT.
- II. OFFICE FOR THE LORD'S DAY.
- III. OFFICE OF PENITENCE AND HUMILIATION.
- IV. OFFICE FOR THE HOLY COMMUNION.

WITH

LARGE COLLECTIONS OUT OF THE HOLY SCRIPTURES.

"Oratio sine Meditatione tepida est." AUG.

"Ανάγκη τον δμνχόνοντα θεῶ κρείττονα γενέσθαι θανάτου ἢ πάσης διαφθοᾶς" CHRYSOST.

NEW EDITION, REVISED AND ENLARGED.

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IF apology be required for adding to a class of writings already rich in treatises of acknowledged worth, by the republication of a volume over which more than a century has passed without a reprint, it is hoped that apology will be found in the excellence of the work, and in the uses to which this impression is devoted.

Of the original work the general plan and peculiar character will be immediately seen in the Analytical Table of Contents, now first prefixed to it.

Of the present Edition it is only necessary to say that it varies from the former chiefly in a somewhat different arrangement of the parts—in a few omissions—in the addition of prayers to be used under special circumstances—in such a combination of the public with the private Office for the Holy Communion, as renders the whole a “Companion to the Altar,”—and in a careful reference of the selections from Holy Writ to their places in the Old and New Testament. These selections, which constitute the largest and most valuable portion of the book, the Author tells his reader, “cost

him the greatest pains," they form, indeed, its distinguishing characteristic. In setting forth every fundamental doctrine, and every important duty of our holy religion in the very words of Inspiration, they complete the Offices, and render them a scriptural standard of faith and practice, no less than a well-tempered manual of Christian devotion.

Still, on his own estimate alone of its merits the Editor had not ventured to offer a devotional work to the public; much less to ally it in any way with the interests of the Clergy Orphan Schools: but in a just confidence in the judgment of others he does not fear, by making over the impression to that Institution, to seek for it the widest circulation, which by such an alliance can be obtained for a book, thus recommending itself at once to the piety and the charity of the reader.

Having thus endeavoured to do what in him lay to add to the usefulness of the volume, and to secure its largest acceptance with the public, the Editor now sends it forth with an humble and hearty prayer that this Edition may be not less blessed to the glory of God, and the good of His creatures than, he has most happy occasion to know, the copy from which it was taken has been in more instances than one.

SELECT
OFFICES of DEVOTION,
DAILY and OCCASIONAL,
IN TWO PARTS.

PART I.—Containing DEVOTIONS for the SEVERAL PORTIONS of the SIX DAYS IN THE WEEK, with a *Supplement consisting of Prayers to be used under special circumstances, and an Office for the use of the Clergy.*

PART II.—Containing OFFICES of DEVOTION for PARTICULAR OCCASIONS: viz. 1. for the *Lord's Day*, 2. of *Penitence and Humiliation*, 3. for the *Holy Communion*.

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AUTHOR'S DEDICATION.

TO THOMAS LEWIS,

OF

SOBERTON, IN HAMPSHIRE, ESQ.

SIR,

I SHALL make no other apology for presuming to address this Volume to you, but that I could not hope to escape the imputation of ingratitude, should I have omitted so proper an occasion of making my publick acknowledgments to a person I have so great an esteem for, and from whom I have received so many particular favours.

It is your singular happiness to be endowed with a greatness of soul answerable to the greatness of your fortune. And as by the advantage of the one, you have it in your power to do much good ; so the natural effect of the other is a constant study and *delight* to be ever employing and improving that inestimable talent.

The large sums you have expended in the augmentation of small benefices ; the uncommon generosity of your annual contributions to several charity-schools ; and the liberal exhibitions you have settled upon the grammar-school, (now under my direction,) which had the honour to be the place of your education, have endeared your name to the present age, and will transmit it with honour to succeeding generations ; as being so many lasting monuments of your sincere piety towards God, your hearty affection to the Church and Clergy of England, your unbounded beneficence, and exemplary zeal for the propagating of religion, and the encouragement of useful learning.

It has been frequently objected against treatises of devotion, that those who are most eminently devout are not always the best Christians. But if there be any truth in this objection, it is manifestly owing to a wrong acceptance of the word devotion, and not to any essential defect in the *thing* itself. The generality

of the world, when they speak of a devout man, mean only one that makes it his business to attend constantly on all the external duties of religion; such as *prayer, hearing the word, receiving the sacrament, &c.* and indeed, if our devotion carries us no farther than this, it must be confessed we may be very devout, and yet come very short of being good Christians. But then it ought to be considered, that (if we will speak properly,) those who thus place their religion in external performances have no better title to true devotion, than they have to the spirit of Christianity. True devotion is to have our hearts entirely devoted to the love and service of God, so as to be readily disposed upon all occasions to submit our wills to His blessed will; fearing nothing so much as to displease Him, and rejoicing in nothing so much as in doing that which we know will be acceptable to Him. This is the true character of a devout man: and give me leave to say, there is no man that the character is more truly applicable to than yourself; nor would I desire a better argument to refute any objection, that can be raised against the power of devotion, than your example. An example, equally conspicuous for the greatest assiduity and seriousness in the exercise of those duties that are the appointed means of religion; and for a holy ardour and alacrity in the practice of those virtues that constitute the end of it.

It is the design of these Offices to persuade others to labour after the same heavenly temper of mind, and to assist their endeavours for the attainment of it. And this is a design so perfectly agreeable to your inclinations, that I cannot but hope it will, in some measure, entitle the performance to your favour: at least, prevail with you to excuse the liberty I take of subscribing myself, in so publick a manner,

SIR,

Your most obliged,

and

most obedient servant,

RICHARD HELE,

*Master of the School
belonging to
the Church of Sarum.*

SALISBURY,
1717.

THE

AUTHOR'S INTRODUCTION.

THE design of these papers is to furnish the pious Christian with such a method of *devotion*, as may serve him to instruct and engage him in a religious *course of life*, as well as assist him in his *retirements* for meditation and prayer. It is an observation, God knows, too well attested, that the generality of Christian professors confine their *Religion*, as they do their *Devotions*, to their closet and the church: and though their lives are in many instances an apparent contradiction to the precepts of Christ; yet they fondly delude themselves with a vain conceit, that if they are but regular in observing the stated hours of public and private prayer, they have done abundantly enough to denominate themselves good Christians, and to secure their title to a good Christian's reward. That this is an opinion very absurd in itself, and manifestly repugnant to the end and design of Christianity, and to the plain declarations of Christ and his Apostles, I shall endeavour to make appear in the sequel of this discourse. At present let it suffice to observe, that prayer is a duty enjoined us, not *for its own sake*, but purely *in order* to those excellent purposes it is subservient to, both from its own natural tendency, and by virtue of the Divine appointment and promises. It is of admirable use to preserve in our minds a sense of God's infinite and adorable Majesty, and of His absolute sovereignty and dominion over us; as also, of our own insufficiency, and entire dependence upon Him. And it is of wonderful efficacy to procure both to ourselves and others the blessings of this, and of the other world. We have, we can have nothing but what we receive from God: and we have no promise that we shall receive any thing of Him, except we first ask it by diligent and humble prayer. So necessary indeed is it to *pray*, in order to *receive*, that even those very blessings which God has expressly declared that He designs to bestow upon us, He yet as expressly commands us to pray to Him for. Thus in the xxxvth of *Ezekiel* God makes to His people many particular promises of blessings, spiritual and temporal; and concludes v. 36, with this solemn declaration of His firm purpose and resolution to perform every thing that He had promised, *I, the Lord, says He, have spoken it, and I will do it*: and yet the very next words to these are, *Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them*. So that the promises even of the immutable God are secured only to those who pray for the accomplishment of them.

But because prayer is a duty of such absolute necessity, that no blessing can be obtained without it; shall we therefore conclude, that no other duty

but this is necessary to our obtaining the divine favour and blessing? Or, because its power and efficacy are such, that no prayer made according to *the will of God* does ever return without a gracious answer; does it follow from hence, that those also which are *not* made according to His will, must always meet with the same success? These are inferences so notoriously absurd, and so utterly inconsistent with a religious temper or practice; that he must be but a bad *logician*, and a much worse *Christian*, that can be so hardy as to espouse them.

But as extravagant and impious as this notion is, it is too sadly visible that the generality of men, that some even of those who comparatively are good men, have need to be advertised of the folly and danger of giving in to it. To this end, I beg leave to recommend to the reader's serious consideration the two following propositions, tending to shew the inseparable connexion between true devotion and a good life, and the indispensable necessity of the latter in order to the acceptableness of the former.

I. Without a good life there can be no true devotion.

II. Supposing there could, we have no warrant from Scripture to believe that it would be either acceptable to God, or of any benefit to ourselves.

And *First*, Without a good life there can be no true devotion. Be we ever so frequent and punctual in our prayers, if they do not influence our lives, they are but *vain repetitions* at the best. An unholy *life* is a plain demonstration that our *prayers* are not holy. These cannot be *pure*, as long as that is *defiled*. It is morally impossible he should *worship* God aright, who does not conscientiously endeavour to *obey* Him too.

Can he be supposed, even in his most solemn acts of worship, to have his heart affected with those reverent and awful thoughts of God, and with that humble, lowly sense of his own vileness and indigence, and absolute dependence upon Him, which become creatures and sinners addressing themselves to their Maker, and their Judge; whose *life* is a continued affront to the infinite Majesty he adores, a deliberate contempt of His authority, a bold defiance of His Almighty power, and a most ungrateful abuse of the exceeding riches of His goodness?

Is it reasonable to believe that he *bewails* his sins with that unfeigned grief and compunction of heart, which are the necessary qualifications of a true *penitential* sorrow; who makes it his daily practice to *repeat* those very sins, which he pretends daily to *bewail*?

Can we think him really *in earnest* when he *prays* for the pardon of his sins, and the assistance of God's Holy Spirit; who obstinately persists in such a wicked course of life, as, he very well knows, does utterly *incapacitate* him for either?

Lastly, Can he be thought sincerely to desire, or to have any value for that inestimable crown of glory which God has promised to those that serve Him faithfully; who is so far from making it the constant employment of his *whole* life to *work* out his salvation, that he can hardly ever afford himself *leisure* so much as to ask himself that short, but most necessary question, *What shall I do that I may be saved?* so far from being willing to *sell* all that

he hath, in order to purchase this *pearl of great price*; that he is ready every hour of the day to sell the *invaluable privileges* of his Christian birth-right for any the most worthless trifle; and to sacrifice all his hopes of *eternal happiness* to the *transient gratification* of a sinful appetite, and the *momentary enjoyment* of a forbidden pleasure? A very small degree of serious consideration will soon convince us that such *practices as these* are so directly opposite to, so entirely inconsistent with *those pretences*, that it is impossible they should ever be reconciled; unless it can be proved that we may be truly said to *worship God* without an *inward veneration* of His adorable excellencies, to *pray* to Him without a *heartly desire* of the things we pray for, and worthily to *lament* our offences against Him without being *grieved* for those sins whereby we have offended Him.

But now should we make this *contradictory supposition*, that a man may be as *wicked* as he please in his *life*, and yet be very *sincere* in his *devotions*; that he may *pray* with all the *fergency and zeal* imaginable, at the same time that he is resolved to go on in his *sinful courses*: yet, what would *such an one* be the better for all his devotions? What grounds have we to believe that God would answer the requests of such a *prevaricating supplicant*?

Our Saviour indeed has declared, that *every one that asketh receiveth*^a, and that *whatsoever we ask the Father in His Name, He will give it us*^b. But has not He Himself likewise assured us, that there is no other way of *entitling* ourselves to these promises, but by a firm, immovable adherence to His doctrine, and a sincere universal obedience to His commands? *If ye abide in me*, says our Lord, *and My words abide in you, ye shall ask what ye will, and it shall be done unto you*, John xv. 7. And has not His Apostle St. John also told us, that our confidence of *receiving what we ask*, can be safely built only upon this foundation, that *we do what He has commanded*? *Beloved*, says he, *1 John* iii. 21, 22. *if our heart condemn us not, then have we confidence toward God: And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight*. To the same purpose is that of St. James, v. 16. *The effectual fervent prayer of a righteous man availeth much*: As if he had said; it is not the prayer of every man, nor every prayer of any man that has energy and force enough to pierce the clouds, and bring down from heaven the blessings it is sent up for; but the prayers only of such persons as are sincerely good; and only such prayers even of these persons as are offered up with a becoming zeal and fervency.

God has been pleased of His own free grace and bounty to declare Himself willing to bestow many inestimable blessings upon us; but He has thought fit likewise for very wise and good reasons to enjoin us the practice of several duties, and to suspend our title to *those blessings* upon our faithful endeavours to perform *these duties*.

And is it not highly reasonable, is it not absolutely necessary for us to set ourselves seriously to the *doing* what we are commanded, before we expect to be *put in possession* of what we are promised? When God has expressly acquainted us with the terms upon which alone He will be gracious unto us,

^a Luke xi. 10.

^b John xvi. 23.

shall we be so foolishly presumptuous as to feed ourselves with hopes, that we may find favour in His sight without ever complying with the terms He has proposed? And shall we have the face also to go solemnly to Him, and desire Him to act directly contrary to His own determinations? This surely is a manifest mockery of the Divine Majesty: and yet this is what every impenitent sinner does, as often as he prays for the forgiveness of his sins, the graces of God's Spirit, or the final salvation of his own soul.

It is by virtue of that gracious covenant which God hath made with us in His Son, that we have any title at all to these blessed privileges. And because a *covenant*, in the very nature of it, implies a mutual stipulation, it is certain that the title *this* covenant conveys to us must be wholly conditional: so that if we do not prove true to *our* part of it, we have utterly forfeited our title to the benefits promised on *God's* part.

Now by the tenour of this covenant as we have it recorded in the Scriptures, the condition upon which God has promised to forgive us our sins, in consideration of the meritorious sufferings and death of our Saviour *Jesus Christ*, is such a lively and effectual faith, as shall produce in us true repentance, and reformation of life, and a readiness for Christ's sake to forgive our brethren their offences against us. *Through His name*, says St. Peter, *whosoever believeth in Him shall receive remission of sins*, Acts x. 43. *Repent ye therefore, and be converted*, says the same Apostle, *that your sins may be blotted out*, Acts iii. 19. *If ye forgive men their trespasses*, says Christ, *your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*, Matt. vi. 14, 15.

So also the condition, upon which He has promised us the assistances of His Spirit, is a stedfast purpose to make a faithful use of them by cherishing the good motions He shall excite in our souls, and diligently co-operating with His grace towards our daily progress in all godliness and virtue. *Whosoever hath*, says Christ, *to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath*; Matt. xiii. 12. *Work out your own salvation*, says St. Paul, *with fear and trembling: For it is God that worketh in you both to will and to do of His good pleasure*, Phil. ii. 12, 13.

In like manner, the condition upon which God has promised eternal life is a sincere, constant, persevering obedience to His holy laws. *If thou wilt enter into life*, says our Saviour, *keep the commandments*, Matt. xix. 17. *To them who by patient continuance in well-doing seek for glory and honour and immortality*, says St. Paul, God will render *eternal life: But unto them that are contentious, and do obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil*; Rom. ii. 7, 8, 9.

Since therefore *these*, and whatever other promises God has been pleased to make us in the Gospel, are all of them suspended upon certain conditions; it evidently follows that we can have no manner of pretence to claim any interest in the blessings promised, till we have performed the conditions upon which they are suspended.

Very great things it is true are said of prayer: no duty has more encour-

raging promises annexed to it: and the Scripture abounds with instances declaring its mighty power, and prevalency with God. But then, it is as true that all these promises, and all these instances are applicable to such prayers only, as are made according to the terms of the Gospel covenant: and these prayers will always be sure to find an easy access to the throne of grace. But if we venture to go beyond our commission; if we pray for things which God has no where promised; or for those things which He hath promised *but conditionally*, without attending to the *declared conditions* of those His promises; our prayers are unwarrantable, and will be so far from being acceptable to God, or advantageous to ourselves, that they will infallibly provoke His displeasure, and serve but to increase our own guilt and condemnation.

In a word: we are frail, impotent, helpless, sinful creatures; labouring under manifold wants and infirmities; encompassed with innumerable dangers; obnoxious to the Divine wrath and vengeance; and utterly unable of ourselves to do any thing for ourselves: our only hope is in God's mercy through Christ; His promises are our only comfort and security; these we must implore by incessant and earnest prayer: but as these are all of them *conditional*, it is certain that the success of our prayers will depend upon the sincerity of our endeavours to perform the conditions upon which God has promised the things we pray for. Though we ask ever so fervently, ever so importunately, ever so devoutly, if we do not ask according to the terms of the Gospel, the Gospel gives us no encouragement to believe that we shall receive what we ask.

This is a truth that well deserves our most serious consideration: and I have insisted the longer upon it, because a mistake in this point must needs be of very dangerous and fatal consequence. What the Apostle says of godliness in general may truly be affirmed of this single instance of it, *prayer*, if rightly performed; viz. that it is *profitable unto all things; having the promise of the life that now is, and of that which is to come*. There is not any one thing necessary either to our temporal or eternal happiness, but what the pious Christian may procure to himself by diligent prayer to God for it. So that as much as we value our present and future welfare, so much it concerns us to take heed that our prayers be such as God has promised to accept.

I am not unmindful that there are other qualifications, besides that which I have hitherto been contending for, necessary to the rendering our prayers successful. But having already proved, that if we are defective in *this*, which is the foundation of all the rest, it is impossible we should *not* be defective in *them too*; or however, that *these* without *this* would be utterly vain and insignificant: and considering on the other hand that if *this* were once well secured, we should find no manner of difficulty in acquiring the *other*; I shall content myself with referring the devout reader for his satisfaction to *those* in the preliminary instructions prefixed to the *Daily Office*, where he will find all the qualifications, requisite to entitle our devotions to the Divine acceptance, distinctly enumerated, and the necessity of each of them proved at large by express citations out of the *Holy Scripture*.

Having premised this necessary caution with respect to our devotions *in general*; I proceed now to acquaint the reader with what I have attempted in

those that follow. The four Offices, of which they consist, make a complete course of devotion for the week. Many of the prayers are transcribed out of other books: but, by the method I was engaged in, I found myself frequently obliged to make alterations, or additions in most of them; which being a liberty that has always been allowed in works of this nature, I hope I may reasonably promise myself an easy pardon for making use of it here. The method I have observed in every one of the Offices, as it is different from that of any other book that I have seen, so I humbly hope that, upon an impartial perusal, it will appear to be very proper, distinct, and useful.

The Daily Office is divided into four sections. The two first contain every day's Morning and Evening private Devotions, together with prayers to be used with a family: all of which being contrived in the usual method of prayers for the like occasions, I shall not trouble the reader with any enlargement about them in this place, only that I have prefixed to the first "*short devotions to be used as soon as we are up,*" and to the second have subjoined "*a prayer to be used at night before we go into bed.*"

The former I have thought fit to add, that we may be always sure to begin the day with a devout oblation of ourselves to God, and earnest prayer for the protection and guidance of His Spirit and Providence, lest it should happen that we are not able conveniently to retire so soon as we rise for the performance of the *more solemn devotions* of the morning, though we may without any difficulty secure to ourselves time enough to use the short prayer which is here appointed for this purpose, and one of the Psalms preceding it. Not that I would be understood to exclude the use of them when no such interruption happens: for even, in this case also, I cannot but believe it highly expedient that some such preparative as this should always precede our more solemn devotions; nor can I think of a more proper introduction to them than that which I am now recommending.

The latter I have separated from the Service for the Evening, for the sake of some who may be desirous of so *dividing* their devotion, from a fear of putting off too much of the business of religion, which requires the greatest freedom and fervour of spirit, to those heavy minutes when they may not be well able to keep the eyes of either body or mind from slumbering or sleeping.

The other two sections, viz. *the third and the fourth*, contain devotions for the intermediate time of the day: the *former for noon*, the *latter* for any time in the *afternoon*, as will best suit with every particular person's convenience. The design of the former is to excite and assist the good Christian to *lead his life* answerably to his Christian profession: the design of the latter, to persuade and enable him so continually to remember, and to make such daily provision for his latter end, that *his death* may be holy, comfortable, and blessed. The devotions in each of these sections, are distinguished according to the days of the week: not that those appointed for *one day* are so appropriated to *that in particular*, that they may not as profitably be used upon *any other*; but partly because the subject of these Sections, (as it is of a much *larger extent*, and includes a greater *variety of particulars* than that of the other four) could not so well be comprised in *one form*; and since, for this reason, I was induced to *multiply the forms*, I thought I could not choose a more pro-

per standard than this is, to regulate their *number* and *distribution* by: and partly, because there is something of a connection and order observed in the *devotions* allotted to the several days, (at least in those of the *third section*,) answerable (in some degree) to that of the *days themselves*.

Thus for instance: the devotions assigned for *Monday* may be said to be more particularly fitted to *that* day than any other, (though not *absolutely* speaking, yet) considering it as immediately following the *Lord's Day*; which the devout Christian, who makes a conscience of spending every day religiously, will certainly look upon himself more particularly obliged to consecrate, and set apart for the more solemn exercise of the duties of piety and devotion. And since one of the principal duties of the *Lord's Day* is to partake of that holy Sacrament, which our blessed Lord Himself has commanded to be perpetually observed by all Christians in remembrance of His death; and therein to make a new oblation of *ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God*; it seems very naturally to follow, that what leisure time we may have for extraordinary devotion on the following day, cannot be more pertinently employed than in serious reflections upon the infinite importance of that sacred action, and the inviolable engagements we thereby brought ourselves under; what a dreadful aggravation it will be of our guilt, if we break our covenant with God after we have renewed it in such a solemn manner; and what unspeakable blessings we are entitled to if we continue steadfast in it. The attentive considerations of such points as these will beget in us a holy fear and zeal; and an earnest solicitous desire to acquaint ourselves more thoroughly with all the particulars of the vow that is upon us; in order to imprint them more deeply upon our hearts, and to enable us to observe them more diligently and punctually, than we have hitherto done. And because this is what we are not able to do of ourselves, the sense of our own insufficiency, and of the absolute necessity of the divine grace, will force us upon our knees, to pour out the desires of our souls before God; and, with ardent supplications, to implore the constant assistances of His Holy Spirit, to preserve and increase in us the good motions we now feel in our hearts; and to incline and help us to perform them faithfully to our lives end. To assist the devout Christian in these important duties is the design of the *devotions appointed for Monday noon*.

Those for *Tuesday*, treat of the *infinite excellency and perfections of God*; His works of *creation and providence*; His *eternity, omnipotence, and omnipresence*; His *holiness, justice, and faithfulness*; His *mercy, goodness, and beneficence*. These are very powerful and awakening thoughts; and such as, if duly attended to, cannot but leave very happy impressions upon our souls; and forcibly convince us how much it is our duty, and wisdom, and happiness, to fulfil the obligations of our *baptismal vow*, (which was the subject of *yesterday's devotions*) and to make *religion* the chief study and business of our lives; since all its precepts are the laws and injunctions of so great, so just, and so good a God; so bountiful a rewarder of those who serve Him faithfully, and so dreadful an avenger of all ungodliness and disobedience. And, in order to make our contemplation of the Divine Majesty more immediately subservient to our increase in piety and holiness, I have annexed to each paragraph, some

practical inferences; pointing out the particular virtues we are obliged to exercise, in relation to the several attributes and perfections of God.

And that we may be the more effectually moved to persist in our good resolutions, and to devote ourselves entirely to the service of our God; I proceed, in the next place, to shew the excellency and advantages of the Christian religion, and the absolute necessity of living up to our holy profession. The former of these I have explained at large, in the devotions appointed for Wednesday noon, under the following heads; viz. (1st,) As the Christian religion contains a full and clear revelation of all those truths and doctrines that are necessary to be known and believed by us, in order to our obtaining everlasting salvation. (2dly,) As it gives us a plain and perfect law, for the direction of our practice, and the government of our lives. (3dly,) As it assures us of the forgiveness of our sins, and our reconciliation to God, through the mediation of His Son our Saviour Jesus Christ. (4thly,) As it affords us sufficient power and ability for the performance of our duty. (5thly,) As it gives us the highest assurance of the immortality of our souls, and the judgment of the last day; and of the everlasting rewards and punishments of the world to come.

And having thus reminded the Christian of his peculiar happiness, with respect to the privileges and benefits he enjoys under the Gospel dispensation; I go on, in the devotions for Thursday noon, to acquaint him with the peculiar obligations he likewise lies under to holiness of life. And these also are reduced to five particulars; viz. (1st,) To persuade and oblige us to lead holy and virtuous lives was the principal design of our Saviour's coming into the world, &c. (2dly,) This is what every one of us solemnly engaged to do at our Baptism. (3dly,) A holy life is essential to the character of a Christian; and is made the condition of salvation in the Gospel-covenant. (4thly,) Without holiness, we shall not be capable of the happiness designed for pious Christians in heaven. (5thly,) Disobedience in a Christian is a crime of a more heinous nature, and will be more severely punished in the day of judgment.

On Friday, the devout Christian is directed to contemplate his blessed Saviour on the cross, meekly submitting to that most painful and ignominious death, in order to restore lost man to the favour of God, and to purchase for us a title to the everlasting joys of heaven. In this amazing instance of the divine love, God has given us the most convincing proof imaginable of His infinite hatred and detestation of sin, and of His unfeigned and earnest desire of our eternal happiness. The consideration of the one will prevent our too boldly presuming on His mercy; the other forbids to despair upon the account of His justice: that demonstrates the reasonableness and necessity of repentance; this, the possibility and certainty of salvation, if our repentance be sincere. Each is a very proper and pressing motive to seriousness and diligence in the practice of religion.

And now, supposing that the preceding devotions have had their desired effect, and we are actually engaged in a religious course of life; the only thing remaining is, that we take due care to persevere in it as long as we live. To persuade and encourage us to which necessary duty, is my design, in the devotions appointed for Saturday noon. Here the devout Christian is directed to read the week as he began it, with a solemn dedication of himself to God; and

then to pray, that God would be pleased to give him grace, *to make a faithful and blessed use of all those means and helps, whereby he may be enabled to persevere in the faith and obedience of the Gospel*: that he may live under a constant awe of God's all-seeing eye; apply himself frequently to the serious consideration of his ways; by often meditating upon those eminent examples of piety and holiness, that are set before us in Scripture, and especially, that of our blessed Master and Saviour *Jesus Christ*; keep his mind fixed upon that glorious reward promised to those who persevere unto the end; and be constant in his attendance on all the public ordinances of religion.

The title of the *fourth section* speaks its usefulness. He that considers what it is to die; that death is his passage to an unchangeable eternity; and that his future everlasting state will be happy or miserable, according as he improves or neglects the present opportunity of fitting himself for that important hour, need not be told, that, *to prepare for his death, ought to be the chief business of every day of his life*. The wisest man living cannot foresee what a day may bring forth. And he that now boasts of the strongest constitution, may before to-morrow feel himself bereaved of all his strength, and breathing out his last in the agonies of death. The necessary consequence of this is, that we accustom ourselves to make such *daily preparation* for our death, that it may never surprise us in an hour when we are not ready. And, for this end, we would do well to set apart a few minutes, at least, *every day*, for the serious *consideration of our latter end*; that so our minds may be inured to the thoughts of death, and we may always live under an habitual and constant sense of our mortality. The *devotions* I here recommend to the pious Christian's daily use, are designed to assist him in this important work; and are such as, I humbly conceive, he will find to be very proper and useful for this purpose. The chief subjects of them are: *the shortness and uncertainty, the vanity, troubles, and afflictions of this life; the certainty of death, and of a resurrection from the dead, and of a general judgment, and future rewards and punishments*: and as the immediate consequence of all these, *the necessity of leading such a holy and virtuous life*, as may minister to us peace and comfort, and a well-grounded assurance and joy, in the *hour of death*, and in the *day of judgment*, and entitle us to a *glorious resurrection, and a blessed immortality*.

This is a plain account of what I have endeavoured in the *Office of Daily Devotion*. As to the *other three offices*, the method I have observed in them is so natural and obvious; that, in order to form a just and adequate judgment of the *design and usefulness* of each of them, the reader need but barely inspect the *titles* of their several *sections*; to which therefore I beg leave to refer him.

What has cost me the greatest pains in the compiling of this little book, and which indeed I look upon to be the most valuable and useful part of it, is, the *large collections I have made out of the holy Scriptures*. In these are comprised all the *fundamental doctrines*, and the *most important duties* of the Christian religion; the doctrines we are most concerned to *understand and believe*; and the duties we are most indispensably obliged to *observe and practise*, in order to our eternal happiness. And surely, the frequent attentive reading of *such Scriptures* as these, must needs be very beneficial to us. 'Tis what we shall

find of singular use and service, not only for *devotion*, but for the *conduct of our lives*: what will be the best *preparative* for the one, and most probably will derive a happy *influence* upon the other. With respect to the former, I have taken particular care that all the texts prefixed to any prayer be *pertinent to the subject matter* of that prayer: and in order to the latter I have all along confined myself to the choice of *such* texts as are *in themselves the most instructive*. And in my *distribution* of them I have endeavoured to preserve a coherence, and mutual connexion; that so we may read them with more pleasure, and more easily retain what we read.

Though there are many precepts in Scripture, which make it our indispensable duty to *pray often*, such as *Luke* xviii. 1; *Rom.* xii. 12; *1 Thess.* v. 17; yet it being not positively declared *how often* we are obliged to perform this duty, it must be left to the discretion of every person to decide this question for himself. Those who have the advantage of *easy circumstances*, and *much leisure*, are to look upon themselves bound to consecrate a *larger share of their time* to the immediate service of God. But if the circumstances His Providence has allotted us in this world be such, that we cannot, without prejudice to the necessary business of our lawful callings, retire so often as we would otherwise do; the maxim which the apostle hath laid down in another case, will hold equally true in this: *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*, *2 Cor.* viii. 12. God is not a hard Master. He will not *require much* of those, to whom He hath *given but little*. If we are but upright in our intentions, and sincerely desirous to take all opportunities we can, of waiting upon Him; we may securely depend upon a kind reception, and a gracious audience at the throne of His grace.

I observe this, for the sake of those who may think I have prescribed *too frequent returns of devotion in the Daily Office*; and that there are some prayers both in *that*, and in *the other*, *too long*. With reference to the generality of persons, I must confess, I incline to the same opinion: but this I must say too, that I am very well assured, there are a great many who have both leisure and inclination, to allow as much time for their devotions, as the use of these offices will require. And since my design in this undertaking was to serve the occasions of the *devout*, I do not see how I should have answered that end, had I not made provision for those that are *most eminently* such. I desire only that every one would deal *impartially* with himself in this case: and they, who, upon good grounds, are persuaded that they cannot conveniently set aside any intermediate part of the day for religious retirement; let them but make a conscience of being constant and regular in their *morning* and *evening* devotions, and they may rest assured that God will never lay to their charge *such omissions* as, with respect to the circumstances His Providence has placed them in, are manifestly unavoidable. But then they ought to remember, that they are indispensably bound to be so much the more careful and punctual in observing these two seasons of solemn prayer to God: these, at least, being of absolute obligation; and the omission of either of these, what no pretence whatsoever can justify.

As for the exceptions that may be made against the *length* of some of the

prayers, the reader may please to observe that all those that can possibly fall under this imputation, are subdivided into so many distinct paragraphs, that it will be very easy for him to make such alterations and omissions in the use of them, as will reduce them to the brevity any one's particular circumstances may require. I desire likewise, the same method may be taken with reference to any of the *collections out of Scripture* that shall seem too long; as indeed in some of them, I could not avoid being longer than ordinary, by reason of the *multiplicity of particulars* contained under the *general subject* they relate to. But these also are always broken into several subdivisions, which having no immediate connexion with each other, may, without any matter of inconvenience, be used separately; some at one time, and some at another, in such proportions, as every one's leisure will admit of.

It was not without some difficulty I prevailed with myself to publish the *devotions peculiarly relating to the clergy*. I am too conscious of *my own imperfections*, and too sensible of the just deference I owe to the *much superior abilities* of my reverend brethren, to imagine either that *they can need any assistance* that *I am able to offer*; or, that any thing *I can offer them*, should be comparable to what *they can do themselves*: and therefore I think myself bound, in justice to them and myself, to let both them, and the world know, that *these devotions* were drawn up at first, purely for *my own private use*; and the only consideration that induced me to make them public was, that (though those, who make up that *reverend body* at present, may be above the want of any such help as this; yet) they may perhaps be of use to those, who shall hereafter enter into holy orders: and that, both *before their ordination*, by assisting them in their devotions preparatory to it; and also *afterwards*, till they can find leisure and opportunity to furnish themselves with better. *The Scripture collections* upon this subject take in all the most material passages of the Old and New Testament, that respect the *ministerial function*: and for the more convenient and profitable use of them, they are all carefully digested under proper heads.

It is hoped the *lay-Christian* will not expect any apology upon this account; since *all that relates to the clergy* is contained within so few pages, that the addition thereby made to the *bulk*, or *price of the book*, must needs be very inconsiderable.

God of his infinite mercy give us all grace, so to pray, and so to live, that our *prayers* may derive a happy influence upon our lives; and our *lives* give a power and efficacy to our prayers; and both jointly contribute to our daily increase in those divine graces and virtues, which will entitle us to God's peculiar favour and blessing in *this world*; and to that *far more exceeding and eternal weight of glory*, which is reserved in *heaven* for all those, who, *at the glorious appearing of the great God, and our Saviour Jesus Christ*, shall be found meet to be partakers of the inheritance of the saints in light. Amen.



OFFICES OF DEVOTION,

DAILY AND OCCASIONAL;

IN

TWO PARTS.

PART I.

DAILY OFFICES.

- I. DEVOTIONS FOR MORNING.**
- II. DEVOTIONS FOR EVENING.**
- III. DEVOTIONS FOR NOON.**
- IV. DEVOTIONS FOR THE AFTERNOON.**
- SUPPLEMENT.**

1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

2. The second part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

3. The third part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

4. The fourth part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

5. The fifth part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

6. The sixth part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

7. The seventh part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

8. The eighth part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

PRELIMINARY INSTRUCTIONS

CONCERNING

PRAYER,

taken out of the Holy Scriptures ;

WITH SUITABLE PRAYERS.

To be frequent in prayer is a duty incumbent upon all : which as it is very strictly enjoined in Holy Scripture, so it has a great many very gracious and ample promises made to it, in order to encourage and enforce the practice of it. P. 2—5.

The qualifications necessary to entitle our prayers to the favour and acceptance of GOD are,

1. *A conscientious care and endeavour to serve GOD in purity of heart, and uprightness of life; p. 5—7.*

2. *Such a calm and peaceable, such a charitable and beneficent temper, as can easily overlook, and readily forgive the indiscretions and miscarriages, and even the affronts and injuries of those we converse with ; and, upon all proper occasions, will contribute cheerfully, and where GOD has given ability liberally, towards the relief of those who are in calamitous or indigent circumstances ; p. 7—10.*

3. *An attentive consideration of the nature and importance of the duty of prayer : and such an intense application of mind, and fervour of spirit, as*

may manifest an inward sense and feeling of our innumerable wants and miseries ; and a just esteem and value for those inestimable mercies we pray to God for ; p. 10—13.

4. Such a serious consideration of the infinite majesty and glory of GOD, and of our own vileness and dependence, as may dispose us to approach Him in an humble and awful frame of mind, and a decent lowly posture of body ; p. 13—15.

5. An holy trust and confidence in the power, wisdom, and goodness of GOD ; with an assured persuasion, that whatsoever we ask according to His will, we shall receive ; not for any merit in ourselves, but for the sake, and through the mediation of our great High Priest, and Advocate with the FATHER, JESUS CHRIST, who ever liveth to make intercession for us. P. 16—18.

To be frequent in prayer is a duty &c.

BE careful for nothing,^a but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God^a.

Take no thought, saying, what shall we eat ? or what shall we drink ? or wherewithal shall we be clothed^b ? For your Heavenly Father

^a Phil. iv. 6.

^b Matt. vi. 31.

knoweth that ye have need of all these things : But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you ^c.

Seek the Lord, and His strength ; seek His face continually ^d.

Seek ye the Lord while He may be found : call ye upon Him while He is near ^e.

Continue in prayer, and watch in the same with thanksgiving ^f.

Be ye therefore sober, and watch unto prayer ^g.

All this evil is come upon us : yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth : Therefore hath the Lord watched upon the evil, and brought it upon us ^h.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares ⁱ.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man ^k.

^a Matt. vi. 32, 33. ^d 1 Chron. xvi. 11. ^e Isa. lv. 6.

^f Col. iv. 2. ^g 1 Pet. iv. 7. ^h Dan. ix. 13, 14.

ⁱ Luke xxi. 34. ^k Ibid. ver. 36.

Pray without ceasing¹.

My brethren, be strong in the Lord, and in the power of His might^m:

Praying always, with all prayer and supplication in the spirit; and watching thereunto, with all perseveranceⁿ.

Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning^o.

For the same Lord over all is rich unto all that call upon Him: For whosoever shall call upon the name of the Lord, shall be saved^p.

As for me, I will call upon God, and the Lord shall save me.

Evening, and morning, and at noon, will I pray, and cry aloud, and He shall hear my voice^q.

I will cry unto God Most High, unto God That performeth all things for me^r.

For Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee^s.

Every creature of God is good, and nothing to be refused, if it be received with thanks-

¹ 1 Thess. v. 17. ^m Eph. vi. 11. ⁿ Ibid. ver. 18.

^o Jam. i. 17. ^p Rom. x. 12, 13. ^q Psal. lv. 16, 17.

^r Psal. lvii. 2. ^s Psal. lxxxvi. 5.

giving: For it is sanctified by the word of God, and prayer¹.

1. *A conscientious care &c.*

GOD is a Spirit, and they that worship Him; must worship Him in spirit and in truth².

We know that God heareth not sinners: but if any man be a worshipper of God, and doth His will, him He heareth³.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them⁴.

Draw nigh to God, and He will draw nigh to you: cleanse your hands ye sinners; and purify your hearts ye double-minded⁵.

Beloved, if our heart condemn us not, then have we confidence toward God: And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight⁶.

But he that turneth away his ear from hearing the law, even his prayer shall be abomination⁷.

¹ 1 Tim. iv. 4, 5.

² John iv. 24.

³ John ix. 31.

⁴ Psal. cxlv. 18, 19.

⁵ Jam. iv. 8.

⁶ 1 John iii. 21, 22.

⁷ Prov. xxviii. 9.

The Lord is far from the wicked ; but He heareth the prayer of the righteous ^c.

The sacrifice of the wicked is an abomination to the Lord ; but the prayer of the upright is His delight ^d.

The sacrifice of the wicked is abomination : how much more when he bringeth it with a wicked mind ^e ?

Ye ask, and receive not, because ye ask amiss ; that ye may consume it upon your lusts ^f.

If ye abide in Me, and My words abide in you ; ye shall ask what ye will, and it shall be done unto you ^g.

If I regard iniquity in my heart, the Lord will not hear me :

But verily God hath heard me : He hath attended to the voice of my prayer ^h.

The eyes of the Lord are upon the righteous ; and His ears are open unto their cry ⁱ.

The righteous cry, and the Lord heareth and delivereth them out of all their troubles ^j.

Acquaint now thyself with Him, and be at peace ; thereby good shall come unto thee :

Receive, I pray thee, the law from His mouth ; and lay up His words in thy heart ^k ;

^c Prov. xv. 29.

^d Ibid. ver. 8.

^e Prov. xxi. 27.

^f Jam. iv. 3.

^g John xv. 7.

^h Psal. lxxvi. 18, 19.

ⁱ Psal. xxxiv. 15.

^j Ibid. ver. 17.

^k Job xxii. 21, 22.

For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows :

Thou shalt also decree a thing, and it shall be established unto thee ; and the light shall shine upon thy ways ^m.



2. *Such a calm and peaceable &c.*

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee : Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother ; and then come and offer thy gift ⁿ.

And, when ye stand praying, forgive, if ye have ought against any ; that your Father also, Which is in Heaven, may forgive you your trespasses ^o.

For if ye forgive men their trespasses ; your Heavenly Father will also forgive you : But if ye forgive not men their trespasses, neither will your Father forgive your trespasses ^p.

For he shall have judgment without mercy, that hath shewed no mercy ^q.

^m Job xxii. 26—28.

ⁿ Matt. v. 23, 24.

^o Mark xi. 25.

^p Matt. vi. 14, 15.

^q Jam. ii. 3.

Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses^{*}.

Say not, I will do so to him as he hath done to me; I will render to the man according to his work^{*}.

But love your enemies: bless them that curse you: do good to them that hate you; and pray for them that despitefully use you. and persecute you: That ye may be the children of your Father, which is in Heaven; for He maketh His sun to rise on the evil, and on the good; and sendeth rain on the just, and on the unjust^{*}.

Be ye therefore merciful, as your Father also is merciful^{*}.

If thou deal thy bread to the hungry; and that thou bring the poor that are cast out, to

^{*} Matt. xviii. 32—35.

^{*} Matt. v, 44, 45.

^{*} Prov. xxiv. 29.

^{*} Luke vi, 36.

thy house : when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh : Then shall thy light break forth as the morning ; and thine health shall spring forth speedily ; and thy righteousness shall go before thee ; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer ; thou shalt cry, and He shall say, Here I am *. And if thou draw out thy soul to the hungry and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy darkness be as the noon-day : And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones ; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not †.

Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble :

○ The Lord will preserve him, and keep him alive ; and he shall be blessed upon the earth ; and Thou wilt not deliver him unto the will of his enemies.

○ The Lord will strengthen him upon the bed of languishing : Thou wilt make all his bed in his sickness ‡.

* Isaiah lviii. 7, 8, 9.

† Ibid. ver. 10, 11.

‡ Psal. xli. 1, 2, 3.

Thy prayer and thine alms are come up for a memorial before God ^a.

Be not faint-hearted when thou makest thy prayer; and neglect not to give alms ^b.

For prayer is good with fasting, and alms, and righteousness ^c.

It is better to give alms, than to lay up gold ^d.

Give alms of thy substance: and when thou givest alms, let not thine eye be envious; neither turn thy face from any poor; and the face of God shall not be turned away from thee ^e.

But whoso stoppeth his ears at the cry of the poor, he shall also cry himself, but shall not be heard ^f.

3. *An attentive consideration &c.*

It is good to be zealously affected always in a good thing ^g.

For the kingdom of heaven suffereth violence; and the violent take it by force ^h.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak ⁱ.

^a Acts x. 4.

^b Ecclus. vii. 10.

^c Tob. xii. 8.

^d Ibid.

^e Tob. iv. 7.

^f Prov. xxi. 13.

^g Gal. iv. 18.

^h Matt. xi. 12.

ⁱ Matt. xxvi. 41.

Fervent in spirit, serving the Lord ¹: Continuing instant in prayer ¹.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened ^m.

If ye then being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him ⁿ.

Thus saith the Lord, Which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him ^o:

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ^p.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear ^q.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with groanings which can-

¹ Rom. xii. 11.

¹ Ibid. ver. 12.

^m Luke xi. 9, 10.

ⁿ Ibid. ver. 13.

^o Zech. xii. 1.

^p Ibid. ver. 10.

^q Isaiah lxx. 24.

not be uttered: And He that searcheth the hearts, knoweth what is the mind of the Spirit; because He maketh intercession for the saints, according to the will of God ^r.

Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me ^s.

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able ^t.

This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me: But in vain they do worship Me ^u.

Let us lift up our hearts with our hands unto God in the heavens ^v.

Unto Thee, O Lord, do I lift up my soul ^w.

Yea, in the way of Thy judgments, O Lord, have we waited for Thee: the desire of our soul is to Thy name, and to the remembrance of Thee: With my soul have I desired Thee in the night; yea, with my spirit within me, will I seek Thee early ^x.

Let the words of my mouth, and the medita-

^r Rom. viii. 26, 27.

^s Rom. xv. 30.

^t Luke xiii. 24.

^u Matt. xv. 8, 9.

^v Lam. iii. 41.

^w Psal. xxv. 1.

^x Isaiah xxvi. 8, 9.

tions of my heart, be acceptable in Thy sight,
O Lord, my strength, and my Redeemer^a.



4. *Such a serious consideration &c.*

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God ; for God is in Heaven, and thou upon earth^b.

Let us have grace, whereby we may serve God acceptably, with reverence and godly fear ; For our God is a consuming fire^c.

Thus saith the Lord, the Heaven is My throne, and the earth is My foot-stool : where is the house that ye build unto Me ? and where is the place of My rest ? For all those things hath Mine hand made ; and all those things have been, saith the Lord ; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word^d.

Fear ye not Me ? saith the Lord : will ye not tremble at My presence^e ?

And the Ancient of Days did sit, Whose garment was white as snow, and the hair of His head like the pure wool : His throne was like the fiery flame, and His wheels as burning

^a Psal. xix. 14.

^b Eccles. v. 2.

^c Heb. xii. 28, 29.

^d Isa. lxvi. 1, 2.

^e Jer. v. 22.

fire. A fiery stream issued, and came forth from before Him: thousand thousands ministered unto Him; and ten thousand times ten thousand stood before Him^f.

And round about the throne were four and twenty seats; and upon the seats, I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. There were seven lamps burning before the throne, which are the seven spirits of God. And before the throne, there was a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, were four *living creatures*, full of eyes, before and behind^g.

And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come. And when those *living creatures* give glory, and honour, and thanks to Him That sat on the throne, Who liveth for ever and ever, The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for

^f Dan. vii. 9, 10.

^g Rev. iv. 4, 5, 6.

Thou hast created all things; and for Thy pleasure they are, and were created ^h.

O come, let us worship, and bow down, let us kneel before the Lord our Maker ⁱ.

Glorify God in your body, and in your spirit, which are God's ^k.

Lord, Thou hast heard the desire of the humble; Thou wilt prepare their heart, Thou wilt cause Thine ear to hear ^l.

Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes ^m.

And Jacob said, O God of my father Abraham, and God of my father Isaac ⁿ.

I am not worthy of the least of all Thy mercies; and of all the truth which Thou hast shewed unto Thy servant ^o; Deliver me, I pray Thee, from the hand of my brother ^p.

Jesus being withdrawn from them about a stone's cast, kneeled down and prayed ^q.

Stephen kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge ^r.

St. Paul says, I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named ^s.

^h Rev. iv. 8—11.

ⁱ Psal. xcv. 6.

^k 1 Cor. vi. 20.

^l Psal. x. 17.

^m Gen. xviii. 27.

ⁿ Gen. xxxii. 9.

^o Ibid. ver. 10.

^p Ibid. ver. 11.

^q Luke xxii. 41.

^r Acts vii. 60.

^s Eph. iii. 14, 15.

5. *A holy trust and confidence &c.*

But without faith it is impossible to please Him: for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him[†].

I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting[‡].

And what things soever ye desire when ye pray; believe that ye receive them, and ye shall have them^{*}.

If any of you lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not, and it shall be given him: But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord[†].

These things have I written unto you that believe in the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us. And if we know

[†] Heb. xi. 6.

[‡] 1 Tim. ii. 8.

^{*} Mark xi. 24,

[†] Jam. i. 5, 6, 7.

that He hear us, whatsoever we ask, we know that we have the petitions desired of Him^a.

We do not present our supplications before Thee for our righteousness; but for Thy great mercies. O Lord hear; O Lord forgive; O Lord hearken, and do; defer not, for Thine own sake, O my God^a.

Doubtless Thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting^b.

For ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father^c.

If ye then being evil, know how to give good gifts unto your children; how much more shall your Father Which is in heaven give good things to them that ask Him^d?

He that spared not His own Son, but delivered Him up for us all; how shall He not with Him also, freely give us all things^e?

In Whom we have boldness, and access with confidence, by the faith of Him^f.

For there is one God, and one Mediator be-

^a 1 John v. 13, 14, 15.

^a Dan. ix. 18, 19.

^b Isa. lxiii. 16.

^c Rom. viii. 15.

^d Matt. vii. 11.

^e Rom. viii. 32.

^f Eph. iii. 12.

18 PRELIMINARY CONCERNING PRAYER &c.

tween God and man, the Man Christ Jesus, Who gave Himself a ransom for all^c.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh ; And having an High Priest over the house of God, Let us draw near, with a true heart, in full assurance of faith^b.

For we have not an High Priest Which cannot be touched with the feeling of our infirmities ; but was in all points tempted, like as we are, yet without sin : Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need^d.

Jesus saith unto him, I am the way, and the truth, and the life ; no man cometh unto the Father but by Me^k.

Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He shall give it you : Hitherto have ye asked nothing in My name : ask, and ye shall receive, that your joy may be full^l.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it^m.

^c 1 Tim. ii. 5, 6. ^b Heb. x. 19—22. ^d Heb. iv. 15, 16.

^k John xiv. 6. ^l John xvi. 23, 24. ^m John xiv. 13, 14.

A Prayer for the pious and profitable use of the Holy Scriptures.

ALMIGHTY GOD, Who of Thine infinite love to mankind, hast been graciously pleased to reveal to us in the holy Scriptures whatever is necessary for us to believe and practise in order to our eternal salvation, grant that I may, with faithful care and diligence, apply myself to the reading of those sacred volumes; and do Thou open mine eyes, I beseech Thee, that I may see the wondrous things of Thy law.

Dispose me, by Thy grace, to peruse them with that reverence and respect which are due to Thy gracious manifestations; with an entire submission of my *understanding* to Thy Divine authority; and with a sincere and stedfast resolution of mind to govern my *life* by the maxims of Thy holy Gospel, and to do and suffer Thy blessed will in every thing.

Let Thy precious promises quicken mine obedience, and make me fruitful and abounding in the work of the Lord: and let Thy dreadful threatenings possess my soul with an awful fear of displeasing Thee, and make me speedily to depart from all iniquity.

O Thou, from Whom is all our sufficiency, and Who workest in us to will and to do of Thy good pleasure! I humbly beseech Thee

to purge my heart of all hypocrisy, pride, and self-conceit, of all sensual desires and worldly cares, and every thing that will hinder the growth and increase of the heavenly seed of Thy word. And grant, that I may so seriously tend to the great truths Thy goodness hath revealed to us in the Gospel, and so heedfully observe those divine instructions, and moving arguments to a sincere and uniform obedience, which I shall learn from thence, that my improvements in holiness may be answerable to the means of grace which Thou hast vouchsafed me; and I may so cheerfully run the way of Thy commandments, that I may finally attain Thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

◆

A Prayer for grace to be frequent in prayer; and for the holy dispositions necessary to entitle our prayers to the Divine acceptance.

ALMIGHTY and most merciful God! Who hast been graciously pleased not only to permit, but to encourage, and even command us, who are but vile dust and ashes, to make our requests known unto Thee; and hast promised by Thy blessed Son, that whatsoever we ask in His name, we shall receive; assist me with

Thy grace, so attentively to consider the all-sufficient goodness of Thy nature, and the miserable indigency of mine own, that I may set a due value on this inestimable privilege, and rejoice in every opportunity of worshipping Thy glorious Majesty, and presenting my supplications at the throne of Thy grace.

Grant me grace, I beseech Thee, to give diligent heed always to keep my soul in a fit temper for devotion; and to walk under such a constant sense of Thine all-seeing providence, and my absolute dependence, as may dispose me to be frequently lifting up my heart unto Thee, in pious ejaculations, and devout breathings; and especially, to be strictly regular and constant in my morning and evening devotions, and in observing the stated hours of public prayer.

And, that I may always receive a gracious answer to my petitions, grant, I humbly beseech Thee, that in all my supplications to Thy Divine Majesty, I may prostrate myself before Thee with becoming apprehensions of Thine infinite excellencies and perfections, and of my own vileness and demerits; with such a steady, intense application of mind, as is suitable to the nature and importance of so sacred and advantageous a duty; and with such devout affections, and fervent desires, as may

manifest an inward sense and feeling of my innumerable wants and miseries, and a just esteem and value for the inestimable mercies I sue to Thee for ; with an entire submission and resignation to Thy blessed will ; and with a firm and lively persuasion, that Thou art both able and willing to fulfil all my desires, and that if I ask according to Thy will, Thou assuredly wilt fulfil them in such a manner, as shall be most expedient for me.

And because Thou hast made our forgiveness of others a condition of our obtaining forgiveness at Thy hands ; and hast commanded us to lift up holy hands in prayer, without wrath, as well as without doubting ; endue me, I humbly pray Thee, with such a meek and even temper, as will not easily be provoked or discomposed ; and with such a charitable and beneficent spirit, as may incline me readily to forgive whatever affronts or injuries I may happen to meet with ; and cheerfully to do all good offices in my power to any of my fellow creatures.

Finally, I beg that I may always approach Thy throne of grace in a due sense, that I am infinitely less than the least of all Thy mercies, and utterly unworthy to offer up any petition unto Thee, but in the name, and through the mediation of Thy Son Jesus Christ ; by Whom

alone we have access unto Thee, our offended Father; and in Whom we are sure to be accepted; for He is our *merciful and faithful High Priest*, Who hath *put away sin by the sacrifice of Himself*, and is able also to save all them to the uttermost, who come unto Thee by Him, seeing He ever liveth to make intercession for them. To Whom, therefore, with Thee and the Holy Spirit, be ascribed, as is most due, all honour, glory, thanksgiving and praise, now and evermore. *Amen.*

THE LORD'S PRAYER, *given by our Lord and Saviour Jesus Christ; both as a form to be used by us when we pray^a, and for a pattern to direct us after what manner we ought to pray^b.*

OUR Father, Which art in Heaven; Hallowed be Thy name: Thy kingdom come: Thy will be done in Earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

^a Luke xi. 2.

^b Matt. vi. 9.

THE LORD'S PRAYER.

WITH AN EXPLICATION OF ITS SEVERAL CLAUSES,
BY WAY OF PARAPHRASE AT LARGE.

1. *Our Father, Which art in Heaven;*

MOST great and gracious Lord God! The Creator, Preserver, and Governor of the World, and our most merciful and loving Father in JESUS CHRIST! Who dwellest in the highest Heavens; and Whose throne is encircled with myriads of glorious spirits, that veil their faces, unable to behold the brightness of Thy majesty; and that delight in attending upon those ministries whereunto Thou hast appointed them!

2. *Hallowed be Thy Name:*

WE Thine unworthy servants prostrate ourselves with all humility at Thy footstool, beseeching Thee to possess our minds with great and worthy thoughts of Thy transcendent excellencies and perfections, and with a just and lively sense of Thine absolute sovereignty and dominion over us, and of our entire dependence upon Thee; and to inspire our souls with sincere and zealous resolutions, to make it the constant study and endeavour of our lives, to

promote Thine honour and glory in all our thoughts, words, and actions; and to express our great reverence of Thy majesty, by shewing a suitable regard to every thing that relates to Thee, and by striving to grow every day more and more into a likeness and conformity to Thy Divine perfections.

3. *Thy Kingdom come:*

SEND Thy grace into our hearts, to subdue and mortify all our evil inclinations, and to deliver us from the bondage of corruption into the glorious liberty of the children of God. And pour out Thy Spirit upon all flesh, that all may know Thee, from the least to the greatest; and by a diligent obedience to Thy holy laws, may approve themselves faithful subjects and servants to Thee, the true and only God, the supreme Lord of Heaven and Earth. To this end may it please Thee to enlarge the borders of Thy Church, and to bring all nations within the pale of it: and where it is already established, go on more and more by Thy grace to destroy the power of sin, and the dominion of Satan; and to implant the fear and love of Thy name in the hearts of all Thy servants; that so, Thine eternal kingdom also may be enlarged, and the fulness of Thy saints accomplished; and that blessed time may come, when we shall all be

translated into Thy Heavenly kingdom ; and, all other powers and dominions being done away, Thou alone, O God, shalt be exalted, and rule over Thy saints for ever and ever.

4. *Thy Will be done in Earth, as it is in Heaven:*

GIVE us grace to resign ourselves absolutely and unreservedly to Thy blessed will. Grant we may always seriously consider the ways of Thy providence, and discern what it is that Thou wouldst have us either to do or to suffer in obedience thereunto : that whatsoever it be, that Thou shalt thereby call us to, whether to a prosperous or adverse state, to receive good from Thee, or to suffer evil ; we may in the one improve Thy blessings to the glory of Thy name, and the benefit of those about us ; and in the other, patiently submit to whatsoever Thou shalt call us to suffer for Thy sake. We beseech Thee likewise to dispose and enable us faithfully to obey all Thy commandments, how contrary soever they may be to our own corrupt desires and affections, or the prevailing maxims of a wicked world ; and as far as the infirmity of our nature will permit, to do Thy will here on earth with the same readiness, zeal, constancy, and delight, as Thy blessed angels do it in Heaven.

5. *Give us this day our daily Bread;*

BESTOW upon us day by day as much of the good things of this present world, as may be sufficient for our necessary subsistence, and for the useful and innocent conveniences of life, during our continuance in this state of our pilgrimage, until Thou shalt be pleased to bring us to our heavenly Canaan; that *good country*, which Thou hast provided for us, where we shall *hunger no more, neither thirst any more; but the Lamb which is in the midst of the throne, shall feed us, and lead us unto living fountains of water.* And make us duly sensible, we beseech Thee, of our entire dependence upon Thy providence and blessing, both for our lives and for all the support of them; and ever careful to make suitable returns of love, and praise, and gratitude to Thee, our almighty and most bountiful Benefactor.

6. *And forgive us our trespasses, as we forgive them that trespass against us:*

FORGIVE, we humbly pray Thee, for Jesus Christ's sake, our great and manifold offences against Thy Divine Majesty. And, that we may not by our own default render ourselves incapable of this act of Thy mercy, without which we must be inevitably miserable to all

eternity; give us grace truly and earnestly to repent of all our sins; and in conformity to the express command, and most powerful example of our blessed Master and Saviour Jesus Christ, readily and heartily to forgive all others their offences against us; considering, that till we have done this, we cannot with any hope of success pray for Thy forgiveness: and that if we do not do it sincerely, Thou wilt certainly find it out; and though, by pretending a reconciliation where really it is not, we may delude men, yet we cannot possibly deceive Thee, the All-seeing God.

7. And lead us not into temptation; but deliver us from evil:

AND because Thou knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we are not able of ourselves to keep ourselves from falling, we make our humble supplications unto Thee, Who art our only refuge in time of trouble, that Thou wouldest save and defend us in all dangers ghostly and bodily. If it be Thy blessed will, we earnestly desire that we may not be exposed to any great temptations at all; but if, for any ends of Thy wise providence, Thou shalt think fit to suffer us to be tempted, let it please Thee graciously to strengthen and

support us in all our temptations, and to carry us with innocence and integrity through them ; so as never to *suffer us to be tempted above what we are able, but with the temptation also to make a way for us to escape*, that we may not be overcome by it ; but, if need be, may *resist even unto blood, striving against sin* ; that being *faithful unto death*, Thou mayest give us *the crown of life*.

8. *For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

THESE petitions we humbly present unto Thy Divine Majesty, O blessed Lord God, knowing that Thou art the great King over all the world, Whose never-failing providence ordereth all things both in heaven and earth ; and Whose power is infinite and irresistible, so that Thou art able to do for us abundantly above all that we can ask or think. Hear us then, we beseech Thee, and graciously answer us, for Jesus Christ's sake : so will we ascribe unto Thee, the glory due unto Thy name ; acknowledging that Thou art the sole Author of all our blessings, and that to Thee alone belongs the praise for whatsoever good Thou shalt be pleased to work in us, or for us : to Whom therefore be all blessing, honour, glory, and power, for ever and ever. Amen.

OFFICE
OF
DAILY DEVOTION,

VIZ.

FOR MORNING AND EVENING, NOON AND AFTERNOON.

SECTION I.—MORNING.

Psalms for the Morning: One, or more of which, with the devout oblation that follows them, may be used as soon as we are up.

I.

O God, Thou art my God: early will I seek Thee^a.

Mine eyes prevent the night watches, that I might be occupied in Thy Word^b.

Have I not remembered Thee on my bed; and thought upon Thee when I was waking^c?

I laid me down and slept, and rose up again; for the Lord sustained me^d.

What is man that Thou shouldst magnify him, and that Thou shouldst set Thine heart upon him?

^a Psalm lxiii. 1.

^b Psalm cxix. 148.

^c Psalm lxiii. 7.

^d Psalm iii. 5.

And that Thou shouldst visit him every morning, and try him every moment^e?

O let me hear Thy loving-kindness betimes in the morning; for in Thee is my trust: shew Thou me the way that I should walk in; for I lift up my soul unto Thee^f.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of Thy wondrous works^g.

I will go forth in the strength of the Lord God; and will make mention of Thy righteousness, even of Thine only^h.

I will patiently abide alway: and will praise Thee more and more^{is}.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be: world without end. Amen.

II.

It is of the Lord's mercies that we are not consumed; because His compassions fail not. They are new every morning: great is Thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him^h.

I will look unto the Lord; I will wait for

^e Job vii. 17, 18.

^f Psalm cxliii. 8.

^g Psalm lxxi. 15.

^h Psalm lxxi. 14.

^{is} Psalm lxxi. 12.

^h Lam. iii. 22, 23, 24.

the God of my salvation: my God will hear me¹.

Thou shalt guide me with Thy counsel; and after that receive me with glory.

Whom have I in heaven but Thee! And there is none upon earth that I desire in comparison of Thee!

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever².

Through Thee have I been holden up ever since I was born; Thou art He that took me out of my mother's womb; my praise shall be always of Thee³.

I will thank Thee, O Lord my God, with all my heart, and will praise thy Name for evermore⁴.

Glory be to the Father &c.

III.

Be merciful unto me, O Lord; for I will call daily upon Thee.

Comfort the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and gracious, and

¹ Micah vii. 7.

² Psalm lxxiii. 23, 24, 25,

³ Psalm lxxi. 5.

⁴ Psalm lxxxvi. 12.

of great mercy unto all them that call upon Thee.

Give ear, Lord, unto my prayer, and ponder the voice of my humble desires^a.

O hearken Thou unto the voice of my calling, my King, and my God; for unto Thee will I make my prayer.

My voice shalt Thou hear betimes, O Lord, early in the morning will I direct my prayer unto Thee, and will look up^o.

I will sing of Thy power, and will praise Thy mercy betimes in the morning; for Thou hast been my defence and refuge in the day of my trouble.

Unto Thee, O my Strength, will I sing, for God is my defence, and the God of my mercy^p.

Hear my prayer, O Lord, give ear to my supplications: in Thy faithfulness answer me, and in Thy righteousness.

And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified^q.

Glory be to the Father &c.

^a Psalm lxxxvi. 3—6.

^o Psalm v. 2, 3.

^p Psalm lxi. 16, 17.

^q Psalm cxliii. 1, 2.

IV.

I must work the work of Him That sent me while it is day; the night cometh, when no man can work¹.

But, Lord, I know that the way of man is not in himself: it is not in man that walketh, to direct his steps².

For Thou hast said, I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine Eye³.

He shall give His Angels charge over thee, to keep thee in all thy ways⁴.

The steps of a good man are ordered by the Lord; and He delighteth in his way⁵.

Order my steps in Thy word, and let not any iniquity have dominion over me⁶.

Set a watch, O Lord, before my mouth; and keep the door of my lips⁷.

Thou shalt hide me privily by Thine own presence, from the provoking of all men: Thou shalt keep me secretly in Thy tabernacle from the strife of tongues⁸.

Teach me Thy way, O Lord, and I will

¹ Job ix. 4.

² Jer. x. 23.

³ Psal. xxxii. 8.

⁴ Psal. xci. 11.

⁵ Psal. xxxvii. 23.

⁶ Psal. cxix. 133.

⁷ Psal. cxli. 3.

⁸ Psal. xxxi. 22.

walk in Thy truth: O knit my heart unto Thee, that I may fear Thy name^b.

Behold, O Lord, how that I am Thy servant; I am Thy servant, and the son of Thine handmaid: Thou hast broken my bonds in sunder.

I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord^c.

My tongue shall speak of Thy righteousness and of Thy praise, all the day long^d.

Glory be to the Father &c.

◆

A devout Oblation of ourselves to God, and humble supplication for the protection and guidance of His Spirit and Providence.

To Thee, my most merciful Creator and Preserver! I humbly offer up myself, my soul and body, my thoughts and purposes, my words and actions, my hopes and desires, my interests and concerns, to be governed, guided, and sanctified by Thee this day and evermore.

O that this day, and all my days may be

^b Psal. lxxxvi. 11.

^c Psal. cxvi. 14, 15.


^d Psal. xxxv. 28.

employed in Thy service, and to Thy glory !
O that I may walk before Thee in the constant awe of Thy sacred Presence ! and in such a devout and heavenly frame of mind, as may dispose me to be frequently lifting up my heart unto Thee in acts of adoration and thanksgiving, resignation and dependence.

Guard me with Thy blessed angels : Preserve me from the power of wicked spirits, and from a wicked world. Let Thy good Spirit direct and guide me ; regulate my words, and order my conversation aright ; and so influence me in all my actions and behaviour, that I may neither omit any opportunity of doing good, nor yield unto any temptation to the commission of evil.

Enlighten mine understanding in the knowledge of Thy truth, sanctify mine affections, and bring my will to a perfect conformity to Thy holy will. Lord, teach me how to pray ; how to hear and read Thy holy word. Let not the reproaches or menaces of ungodly men make me ashamed or afraid to own myself Thy servant ; but give me courage and wisdom to do my duty, what dangers or difficulties soever shall attend the doing of it. Make me all that Thou likest, and pardon and reform in me whatever offends Thee ; that being

sanctified with Thy grace, and living in Thy fear and service, I may die in Thy favour, and at the general resurrection in the last day may be numbered with Thy saints in glory everlasting, through the merits of Thine only Son our Saviour Jesus Christ. *Amen.*



THE MORE SOLEMN DEVOTIONS FOR THE
MORNING.

¶ Read a chapter in the Bible, or one of the Sections of the preliminary instructions.

Prayer for Grace to worship God acceptably.

O ETERNAL and most glorious God! The great Creator, gracious Preserver, and wise Governor of the world! Holy, holy, holy, Lord God Almighty! Which was, and is, and is to come! Blessed for evermore! I sinful dust and ashes, in a deep sense of my own weakness and wretchedness, and an humble dependence on Thine infinite power and goodness, present myself before the throne of Thy Grace, to offer up my morning sacrifice of prayer and

thanksgiving. O Thou that hearest prayer, and of Whose only gift it cometh that we are able to pray unto Thee as we ought, mercifully look upon mine infirmities ; and send down Thy Holy Spirit of Grace and Supplication upon me, that I may worship Thee in spirit and in truth ; with such fixedness of mind, and fervency of desire ; such humility, reverence, faith, and charity, as Thou wilt be graciously pleased to accept, through the mediation of Jesus Christ, Thine only Son our Saviour Jesus Christ. *Amen.*

Confession of sins, and Petitions for pardon and grace.

O LORD, I am not worthy so much as to lift up mine eyes to that Holy Place where Thou dwellest, Who art of purer eyes than to behold iniquity ! My very *nature* is corrupt, extremely prone to evil, and impotent and averse to that which is good : and in the course of my *life* I have grievously offended Thy Divine Majesty, by innumerable transgressions of Thy holy laws, in thought, word, and deed ; and that too, often against the dictates of my own conscience ; and the motions of Thy Blessed Spirit ; and the most solemn engagements and vows to the contrary. Lord,

I confess that I do most justly deserve to be for ever banished from Thy presence, and to have my portion with the devil and his angels, in the lake that burneth with unquenchable fire.

My God ! I have no hope but in Thy tender mercies, which are over all Thy works ; and in the merits of Thine ever-blessed Son our Saviour, in Whom (we know) Thou art well pleased. O remember that full, perfect, and sufficient sacrifice, oblation, and satisfaction, which He made upon the Cross for the sins of the whole world : And for His sake forgive, I humbly beseech Thee, all my sins ; and by the grace of Thy Holy Spirit, make me deeply sensible of the great evil of them ; and work in me a hearty contrition for them. Turn me, O Lord, that I may turn unto Thee with all my heart, and bring forth fruits meet for repentance.

Holy Father ! graciously vouchsafe to give me of that Spirit which renews us after Thine own image, in righteousness and true holiness. Shed the light of Thy grace abroad in my heart, and stir up all the powers and faculties of my soul to praise and glorify Thee, the God of the spirits of all flesh, in Whom we live, and move, and have our being. Deliver me, I pray Thee, from the bondage of sin, and from a slavish spirit in the ways of religion ;

and quicken me with Thy free Spirit, that I may run the way of Thy commandments with delight and cheerfulness; and be always ready to do what Thou wouldst have me to do; and willing to suffer what Thou wouldst have me to suffer.

Dispose me more especially to a conscientious and cheerful attendance on the duties of my station; [**or sacred calling*;] and daily increase in me those graces and virtues that are necessary to the acceptable performance of all such good works as Thou hast prepared for me to walk in. [**or to the due execution of the great trust committed to me.*] Give me, O Lord, the spirit of knowledge and understanding; of wisdom and counsel; of uprightness and integrity; meekness and humility; patience and gentleness; of courage and constancy; vigilance and industry. Above all, fill me with an ardent love of Thee my God, and of my Saviour Jesus Christ; and with a most tender concern for the glory of Thy name, and the good of mankind; [**or for the good of those souls committed to my charge, that I may watch over them and feed them as the sheep of Christ, whom He bought with His death, and for whom He shed His blood*;] that I may diligently improve all the

* For the use of the Clergy only.

talents committed to my trust: and when I appear before Thy dread tribunal to give an account of my stewardship, may do it with joy and not with grief: and may receive that crown of righteousness, which the Lord, the Righteous Judge, will in that day give to all them who shall have fought a good fight, and finished their course, and kept the faith. Grant this, O Blessed God, for the sake of Thy beloved Son Jesus Christ our Lord. *Amen.*

General Intercession.

O most merciful God! to Thine infinite goodness and mercy, I likewise commend all my fellow creatures. Bring in thine ancient people the Jews; fill up the fulness of the Gentiles; make them one fold, under one Shepherd Christ Jesus our Lord: unite and sanctify Thy holy Church: grant that all who name the name of Christ, may depart from iniquity; and by the unreprovable-ness of their faith, and the unblamableness of their lives, may put to silence the ignorance of foolish and gainsaying men, and adorn the doctrine of God our Saviour in all things.

Be particularly gracious to this sinful land, pardon our great and crying impieties: heal

our miserable distractions and divisions: turn from us all those evils which we most justly deserve Thou shouldst inflict upon us: and pour out of the abundance of Thy Spirit, upon all orders and conditions of men amongst us, that all may turn unto Thee, from the highest to the lowest, and so thoroughly amend their ways and their doings, that we may be indeed Thy people, and Thou mayest be our God; and rejoice over us to bless us, and to do us good, from generation to generation. Save and defend Thine anointed servant our king; make him a lasting blessing to this nation; an instrument of Thy mercy and glory here, and a partaker of both hereafter. And, O Thou, Who art the Lord of the vineyard, send forth painful labourers into Thy vineyard: endue them with gifts and graces suitable to so high and excellent a calling: and let thy good Spirit so direct their studies, and accompany their teachings, that through Thy grace and heavenly benediction they may both save themselves, and those that hear them. Bless us with faithful counsellors, just judges, diligent and upright magistrates, and an industrious, loyal, and religious commonalty.

Have mercy upon all that are in affliction of mind, body, or estate: give them patience,

comfort, and sure confidence in Thee: sanctify Thy fatherly chastisement to their profit; and in Thy good time deliver them out of all their troubles. Bless, I beseech Thee, all my relations, friends, and neighbours, especially my * the * committed to my care; and all those who remember me in their prayers, or desire to be remembered in mine: Grant them health of soul and body; preserve them from sin and error; make them Thy faithful servants; and defend them evermore with Thy heavenly grace, that they may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, till they come to Thine everlasting kingdom, for the sake of our blessed Saviour.
Amen.

General Thanksgiving.

AND now, O Lord, as I depend upon Thy free bounty for the supply of all my wants; so I magnify and bless Thy holy name for all Thy past and present mercies. I thank Thee for my being, and for a nature capable of eternal felicity: for my education, promo-

* Here may be named those for whom our prayers are more particularly due, as wife, or husband, parent or child, &c. &c.

tion, friends, health, and reputation: for a capacity of discerning and retaining truth: for a mind in any measure enlightened: for any degree of knowledge and wisdom: and for all the helps and opportunities Thou affordest me of growing wiser and better.

Above all, I give Thee most humble and hearty thanks for Thine inestimable love to mankind, in purchasing to Thyself an universal church by the precious blood of Thy Son Christ Jesus: for admitting me into the privileges of it by baptism; and sealing them to me anew in confirmation and the Lord's Supper. [** and for advancing me, Thy most unworthy servant, to the great dignity of the priestly office, and for whatever sincerity or success has accompanied my labours.*]

O Lord, I thank Thee for Thy long-suffering and patience, Who hast not cast me off, or punished me for the many grievous sins I have committed, as I most justly have deserved; for Thy restraining Grace, which has withheld me from any the greatest sins; for Thine exciting and assisting Grace, which has enabled me to do any the least good; for all internal and external comforts; for the means of grace, and for the hope of glory; for this

* For the use of the Clergy only.

this night's preservation ; and for bringing me to the beginning of this day.

What shall I render unto Thee, O Lord, for all the benefits Thou hast done unto me ? O my God, I offer unto Thy Divine Majesty myself, my soul and body, to be a reasonable, holy, and lively sacrifice unto Thee ; most humbly beseeching Thee so to dispose and govern me, that in all my thoughts, words, and works, I may ever seek Thine honour and glory ; and press forward towards the prize of the high calling that is before me, in faith and patience ; humility, and meekness ; mortification, and self-denial ; charity, and constant perseverance unto the end : All which I beg for Thy Son our Lord Jesus Christ's sake ; to Whom, with Thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Our Father, Which art in Heaven ; Hallowed be Thy name : Thy kingdom come : Thy will be done in Earth, as it is in Heaven : Give us this day our daily bread : And forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation ; but deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with *us* all. *Amen*.*

Another Prayer for the Morning.

O ETERNAL and ever-blessed Lord God! the Fountain of being, and of all perfection; and the supreme Governor of the world! I thy sinful creature, and most unprofitable servant, prostrate myself before Thee this morning, in a deep sense of mine unworthiness and wretchedness, and in the humblest adoration of Thine incomprehensible Excellency and Majesty. I adore, and most thankfully acknowledge Thine infinite wisdom, power, and goodness, in Thy works of creation, preservation, and providence; and especially, in Thy wondrous love in redeeming us from the guilt and punishment of sin by the blood of Thy dearly beloved Son, and from the dominion and power of it by the graces of Thy Holy Spirit. I bless and praise Thee, O God, for that Thou hast made me capable of knowing, and loving, and imitating Thee in righteousness and true holiness; and of becoming thereby a partaker of Thy divine nature.

* 2 Cor. xiii. 14.

Pardon, I humbly pray Thee, my shameful neglect of my duty and happiness, in not more carefully improving the faculties, which Thou hast given me for the contemplation, service, and enjoyment of Thee my Maker. Pardon me that I have been governed by sense and passion, more than by the dictates of reason, and the precepts of Thy holy word ; and that my thoughts and affections have been more intent upon the things of this present life, than upon the things that belong to mine eternal welfare. O Lord, I beseech Thee, for Jesus Christ's sake, pardon my great and manifold transgressions of Thy righteous laws ; and grant me henceforward so faithfully to apply myself to the study and practice of all those duties which Thou requirest of me, and hast enabled me to perform, that I may at length recover the original rectitude of my nature, and live up to the peculiar excellency of those powers and faculties Thou hast endowed me withal.

Possess my soul with just and lively apprehensions of the infinite difference between this world and the next. And grant me wisdom to choose the better part, and to make it my first and principal care to provide for mine eternal and unchangeable state.

Assist me with Thy Grace to raise my thoughts, my affections, and my desires, above

the perishing things on earth, and to fix them upon Thee, the original and end of all things ; and upon those inconceivable pleasures which are at Thy right hand for evermore. And, oh ! do Thou dispose me every day more and more to make those things mine exercise, and my delight in this world, which will be the chief employment and happiness of that which is to come ; and whereby I shall be still advancing to a more perfect knowledge and nearer resemblance of Thine eternal and all glorious excellencies ; Whom to know, and to be like, is our greatest privilege, perfection, and felicity.

Let Thy mercy, O God, extend to the whole world. Bring all nations to the knowledge and belief of Thy true religion. And to all those who profess it already give Thy heavenly grace, that they may strive to adorn their holy profession by a suitable life and conversation. Be favourable and gracious to this sinful land : make us duly sensible both of the evil and bitterness of sin, and of the great danger we are in by reason of the many crying abominations that are daily committed amongst us : and I beseech Thee, stir up the hearts of every one of us, from the least to the greatest, to turn unto Thee by a sincere and speedy repentance and reformation, that our

iniquity may not be our ruin. Endue all orders and degrees of men amongst us, and especially all our governors ecclesiastical and civil, with those graces and virtues which may enable them to discharge their several trusts in such a manner as will be most for Thine honour and glory, and for the peace and prosperity, both of church and state. Give ear, O Lord, to the cry of the sick and needy, the sorrowful, and the distressed, and all that are in adversity; and of Thy fatherly goodness comfort and relieve them according to their several necessities. I commend to Thine especial protection and favour, my * ———, and all my relations, friends, and neighbours; grant them all things necessary for life and godliness: let Thy fear be ever before their eyes; and let Thy blessing always rest upon them: make them faithful in their several callings, and eminently holy in all their conversation: guide them with Thy counsel in this life, and afterwards receive them into Thy kingdom and glory.

And now, O blessed God, through Whose mercy alone it is that I have been preserved the night past, and have another day added to my life; I adore and praise Thy holy name

* Here will be named parent or child, husband or wife, or any for whom our prayers are especially due.

for Thy renewed goodness to me this morning ; and most heartily I beseech Thee to take me again into Thy custody ; and so to govern me by Thy grace, that I may neither think, nor speak, nor act any thing this day that may displease Thee, or wound mine own soul. Oh let my heart be in Thy fear all the day long ; and let me set Thee before my face continually : make it my delight to be doing my duty, and the supreme desire of my soul to be an instrument of Thy glory, and of good to my fellow-creatures. And I beseech Thee, O Lord, give Thy holy angels charge over me, to preserve me in my going out and coming in, and to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling ; but that I and mine may be safe under Thy gracious protection this day and evermore, through Jesus Christ our Lord. *Amen.*

Our Father, Which art in Heaven, &c.

FORM OF MORNING PRAYER, TO BE USED
WITH A FAMILY.

*Prayer that God would be pleased to assist us in
our devotions.*

Let Thy merciful ears, O Lord, be open to the prayers of Thine unworthy servants; and that we may obtain our petitions, make us to ask such things as shall please Thee, and to offer up our supplications at the throne of Thy grace with humble, lowly, penitent, and obedient hearts; not trusting in our own righteousness, but in Thy manifold and great mercies, through Jesus Christ our Lord. *Amen.*

Prayers for pardon and peace.

Almighty God and most merciful Father! Who for our many and grievous sins, from time to time committed against Thee, mightest most justly have consumed us long ago, but in the multitude of Thy mercies hast hitherto spared us; accept, we most humbly beseech Thee, our unfeigned sorrow for all our former transgressions: and grant that we may never so

presume on Thy mercy, as to despise the riches of Thy goodness ; but that Thy forbearance and long suffering may lead us to repentance, and the amendment of our lives, to Thine honour and glory, and our own everlasting salvation, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech Thee, grant us pardon and peace ; that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved ; and being cleansed from all our sins may serve Thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

Our Father, Which art in Heaven ; Hallowed be Thy name : Thy kingdom come : Thy will be done in Earth, as it is in Heaven : Give us this day our daily bread : And forgive us our trespasses, as we forgive them that trespass against us : And lead us not into temptation ; but deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

For the Divine Grace, protection, and blessing.

O God! forasmuch as without Thee, we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts, and make us continually to be given to all good works; that we being ready both in body and soul, may cheerfully accomplish those things which Thou wouldest have done; and so run the way of Thy commandments, that we may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure, through Jesus Christ our Lord.
Amen.

Defend us, O Lord, evermore with Thy heavenly aid; and pour into our hearts Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill us, O Lord, with the spirit of Thy holy fear, that we may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until we come to Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God ! Who makest us both to will and to do those things that are good and acceptable to Thy Divine Majesty, we beseech Thee mercifully to look upon our infirmities, and to dispose our minds to a cheerful performance of the duties of this day : and we humbly pray Thee to prevent us in all our doings with Thy most gracious favour, and to further us with Thy continual help, that in all our works we may begin, continue, and end in Thee, and may glorify Thy holy name, and that finally by Thy mercy we may obtain everlasting life, through Jesus Christ our Lord. *Amen.*

O God, Heavenly Father ! Who by Thy Son Jesus Christ hast promised to all them that seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; grant to us, we beseech Thee, such a portion of the necessities and conveniences of this present life, as Thou seest to be most expedient for us : and give us grace to use all Thy temporal blessings with such moderation and temperance, that our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thine honour and glory, through Jesus Christ our Lord. *Amen.*

O Lord God! Who hast created the light and darkness, and by the continual interchanges of day and night dost put us in mind of our transitory condition, and the shortness of our abode here; give us grace to set ourselves seriously about the work of salvation, while the day of salvation lasteth; that when the night of death cometh, and our Lord shall call us to account, we may receive the reward of good and faithful servants, through the merits of Jesus Christ our Lord. *Amen.*

Intercessions.

O Lord! we beseech Thee, let Thy continual pity cleanse and defend Thy church; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in all good works, through Jesus Christ our Lord. *Amen.*

O Eternal Lord God! Who upholdest and governest all things both in heaven and earth, we humbly beseech Thee, as for all Christian kings, princes, and governors, so especially for Thy servant George our King, and all who

by Thy providence are set in authority in this realm; that Thou wouldest be pleased to direct and prosper all their counsels and endeavours, to the advancement of Thy glory, and the good of Thy church; that under them we may lead quiet and peaceable lives in all godliness and honesty, through Jesus Christ our Lord. *Amen.*

Almighty God! the Giver of all good gifts, Who, of Thy Divine Providence, hast appointed divers orders in Thy Church, give Thy Grace, we humbly beseech Thee, to all those who are called to any office and administration in the same; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy church, through Jesus Christ our Lord. *Amen.*

Almighty God! the Fountain of all goodness, we make our humble supplications unto Thee for all our benefactors, friends, and relations, especially for those most near and dear unto us; and likewise for all those, who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity; keep them,

we beseech Thee, under the protection of Thy good providence; increase and multiply upon them Thy mercy; that Thou being their ruler and guide they may so pass through things temporal, that they finally lose not the things eternal: grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

Thanksgivings.

Almighty and everlasting God, Heavenly Father! we give Thee humble thanks that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: increase this knowledge, and confirm this faith in us evermore; and mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

O Father of Mercies, and God of all Grace! we desire, with unfeigned thankfulness, to adore and praise Thy Holy Name for Thine incalculable love, in the redemption of the world by the death and passion of our Saviour Christ, both God and man: Who humbled Himself even to the death upon the cross, for us miserable sinners who lay in darkness and the shadow of death; that He

might make us the children of God, and heirs of everlasting life : grant, we beseech Thee, that having this hope we may purify ourselves, even as He is pure ; that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom ; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth one God, world without end. *Amen.*

O Lord God ! Thou strength of our health, in Whom we live, and move, and have our being ; Who givest to all men life, and breath, and all things ; we render Thee most humble and hearty thanks and praise for our health and strength, for our food and raiment, and for all the good things of this life, which by Thy great mercy we enjoy ; beseeching Thee still to continue the same unto us, and to give us grace always to use them to the advancement of Thy glory, to the good of our fellow creatures, and the furtherance of our own salvation, through Jesus Christ our Lord. *Amen.*

O Almighty God ! we give Thee humble thanks, that Thou hast vouchsafed to deliver us from all the perils and dangers of the night past : grant, we beseech Thee, most merciful Father, that we through Thy help may both

faithfully live, and walk according to Thy will in this life present, and also may be partakers of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

Prayer for the acceptance of our devotions.

Almighty God! Who hast promised to hear the petitions of them that ask in Thy Son's name; we beseech Thee mercifully to incline Thine ears unto us, who have made now our prayers and supplications unto Thee: And grant that those things which we have faithfully asked, according to Thy will, may be effectually obtained, to the relief of our necessities, and to the setting forth of Thy glory, through Jesus Christ our Lord. *Amen.*

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

SECTION II.

DEVOTIONS FOR THE EVENING.

¶ Read a chapter in the Bible ; or a portion of the preliminary instructions &c. p. 1.

Questions proper to put to ourselves, in our Evening retirements for devotion.

What account can I give of the day past ?

Have I made the business of religion, and the care of my soul, my first and principal concern ?

Have I faithfully and diligently discharged all the duties of my particular station ?

Have I studied to employ my leisure hours to the best advantage ?

Have I strictly observed the rules of Christian sobriety and temperance in eating and drinking ; and been innocent and moderate in all my recreations ?

Have I endeavoured to set God alway before me ; and to demean myself as it becomes

one that knows he must shortly appear before the judgment-seat of Christ, and be sentenced to everlasting happiness, or everlasting misery, according to his good or ill behaviour in this life?

Have I exercised a due care and watchfulness over my thoughts, words, and actions; so as neither to think, nor speak, nor do any thing unbecoming my Christian profession?

Have I been chaste and inoffensive in my discourse? candid and charitable in my opinions of others? sincere, affable, and obliging, and (as occasion offered) useful in my conversation?

What mercies have I received? and with what sentiments of gratitude have I entertained and acknowledged them?

What temptations have I been assaulted with? and how have I acquitted myself under them?

What ground have I got of the sin that doth most easily beset me?

How have I governed myself with respect to the little accidents, that daily happen to provoke me?

What opportunities have I had of doing good? and how have I improved them?

What opportunities have I had of discouraging vice? and how have I opposed it?

Am I now in a fit temper of mind for devotion?
Am I truly penitent for all my offences
against God; and earnestly desirous of his
pardon and forgiveness?

Have I a just sense of God's infinite power,
wisdom, and goodness; and of my manifold
wants and necessities, and absolute dependence
upon Him?

Am I unfeignedly thankful for the innumerable
mercies I have already received; and
stedfastly purposed to make a faithful use and
improvement of all the blessings and favours,
both spiritual and temporal, which God shall
vouchsafe hereafter to bestow upon me?

Do I from my heart forgive all those who
have provoked and injured me? and sincerely
wish and desire the welfare and happiness of
all men, as well enemies as friends?

Confession of Sin; and Prayer for the forgiveness of it, and for Grace to serve God more faithfully for the time to come:

O Eternal and almighty Lord God! Maker
and Governor of the world! and our most
gracious and merciful Father in Christ Jesus!
I humbly pray Thee, in and through Him,
to look down from Heaven, the habitation of

Thy holiness and Thy glory, upon me Thy vile and sinful creature, now prostrate before Thee to adore and worship Thee, and to own all dependence upon Thee; to beg pardon for my sins, and to return thanks for Thy many continued benefits and blessings.

I am a sinful man, O Lord! and altogether unworthy to lift up mine eyes to Thine offended Majesty! Of the many days and years which Thou hast afforded me, how few minutes are there of which I can give a just account to Thee, or to my own soul!—O my God! with shame and sorrow I confess, that as Thou of Thy mercy and forbearance increasest the number of my days; so through the frailty and perverseness of my corrupt nature I daily increase the number of my sins. In how many instances have I offended this day? How far have I been from living answerably to the obligations of my holy profession! How far from walking before Thee in a due awe of Thy sacred presence, and of the account I am to give of my time, and of all the talents committed to my trust! ——— Lord! my own heart condemns me; and Thou art infinitely greater than my heart, and knowest all things! But, O merciful God, Who wilt not that any should perish, but that all should come to re-

pentance; such as Thou wilt accept, Who triest the heart. Work in me an entire hatred of my sins; and enable me to offer unto Thee the sacrifice of a broken and contrite spirit, which Thou will not despise; and whereby I shall be entitled to the benefits of that all-sufficient sacrifice which Thy blessed Son, by the oblation of Himself, hath made for all penitent and returning sinners.

And, O Lord, I pray Thee, let the consciousness of my great sloth and unfaithfulness hitherto in all the parts of my stewardship, excite me henceforward to a more diligent improvement of all the talents Thou hast put into my hands. Make me always mindful that I shall one day be brought to judgment, as for all that I have done in the flesh, so particularly for those peculiar advantages I enjoy above many others: and oh! let these terrors of the Lord effectually persuade me to a cheerful employing of all I have received, to those ends for which Thou hast bestowed them. Teach me so industriously to husband every minute of the precious time Thou lendest me here, as may be in order to a blessed eternity hereafter.

And grant, that by the assiduous practice of every part of my duty, I may arrive to such a habit and relish of it, as may enable me to subdue and mortify all sensual inclinations, and

may make me feel and know that the ways of religion are indeed ways of pleasantness, and all her paths are peace; and that in the keeping of Thy commandments there is great reward. Lord, grant that, renouncing all the vain ambitions of this world, I may seek before all things to be approved by Thee, as a good and faithful servant, and to be an instrument in Thy hand of bringing many to the obedience of Christ; and this I beg for the sake of the same Thy Son Jesus Christ our Saviour; Who with Thee, and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

General Intercession.

O BLESSED Lord, Whose mercy is over all Thy works! I beseech Thee to have mercy on all men; and grant that the precious ransom which was paid by Thy Son for all, may be effectual to the saving of all. Give Thy enlightening grace to those that are in darkness, and Thy converting grace to those that are in sin.

Look with Thy tenderest pity upon the universal church; O be favourable and gracious unto Sion; build Thou the walls of Jerusalem. Unite all those that profess Thy name to Thee

by purity and holiness, and to each other by brotherly love and charity.

Have mercy upon this wicked and ungrateful nation : pardon our many grievous sins and provocations, which cry unto Thee for vengeance from every part of the land. Pardon our unreformedness under the judgments wherewith Thou hast visited us ; and our ingratitude for the mercies which Thou hast been pleased to vouchsafe us. Spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy Son's most precious blood ; and for whom Thou hast wrought so many great and wonderful works. Oh ! spare us, I beseech Thee ; and if it be Thy blessed will, glorify Thyself by our reformation, and not by our destruction.

Stir up the hearts of Thy servants whom Thou hast set over us, that they may be zealous and happy instruments of promoting Thy true religion and virtue ; and may be blessed in their deed. Grant us evermore princes to rule in righteousness ; and pastors after Thine own heart. Send forth painful labourers into Thy church ; and bless all those who wait at Thine altar with sincere piety, soundness of doctrine, and exemplary holiness of life and conversation.

Have pity, O Lord, on all that are in affliction : Be a father to the fatherless ; and plead

the cause of the widow ; comfort the feeble-minded ; support the weak ; heal the sick ; relieve the needy ; defend the oppressed ; and administer to every one according to their several necessities.

Bless all whom I have injured by word or deed, in soul, body, goods, or reputation : of Thine infinite mercy pardon these my sins, and remove the evil effects and influences of them, wheresoever they have reached. Reward all that have done me good, and pardon all that have done or wished me evil ; and work in them and me all that good which may make us acceptable in Thy sight.

Vouchsafe, O Lord, to pour down the best of Thy blessings upon my * and all my relations, friends, and neighbours : Hear, I beseech Thee, our prayers for each other : and graciously unite our hearts more and more : Enable us to consecrate ourselves entirely to Thy service, and to be true to Thee in all our holy vows, and engagements : Grant we may mutually provoke each other to love and serve Thee ; and may grow up together before Thee in Thy fear and love during the short remainder of our lives here, that we may hereafter meet in Thy heavenly kingdom, to rejoice together before Thee for ever and ever. *Amen.*

* Here name those you are more particularly bound to pray for.

General Thanksgiving.

O MOST gracious and most bountiful Lord ! Who *art good, and doest good*, and art pleased in mercy ; I desire to bless and adore Thy holy name, for all the manifestations of Thy goodness to me and all mankind. I bless Thee for making us after Thine own image, capable of knowing, serving, and enjoying Thee for ever ; and for restoring us when lost, to the hope of immortal happiness, by the sufferings and death, the resurrection and intercession of Thy Blessed Son Jesus Christ ; Who came into the world to redeem us from the punishment of our sins by His blood, and from the power of them by His Grace ; and by both to bring us to His glory.

O Lord, I bless Thee for all Thy spiritual and temporal blessings to my friends, relations, and benefactors. More particularly I adore and magnify Thy mercy to me, Thy most sinful and unworthy servant. I thank Thee for the use of all Thy present good things ; and for the hope of the future ; for my natural and spiritual life ; and for Thy great bounty in vouchsafing to me so many advantages for the comfortable support of the one, and the happy improvement of the other, above what Thou af-

fordest to multitudes of my fellow creatures. I praise Thee for Thy preventing and assisting grace ; for any good motions Thou hast raised in my heart ; for being kept from any wilful sin, or enabled to overcome any temptation. I thank Thee, O Lord, for every degree of holiness, and for every increase of knowledge in divine or useful truths.

Blessed be Thy holy name, O God ! for Thy renewed goodness to me this day ; for Thy patience and long-suffering towards me notwithstanding my continued provocations ; for the protection and guidance of Thy Spirit and Providence ; for delivering me from innumerable accidents and dangers ; for all the benefits I have received ; for any good I have thought, or said, or done.

Lord, give me grace so to use and improve all Thy blessings here, that they may be an earnest to me of those richer blessings, which Thou hast prepared in heaven for those that love Thee ; through Jesus Christ our Lord ; to Whom with Thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Our Father, Which art in Heaven &c.

The Grace of our Lord Jesus Christ &c.

ANOTHER PRAYER FOR THE EVENING.

MOST great and glorious Lord God! the creator, preserver, and governor of the world, and our most merciful Father in Jesus Christ! I humbly beseech Thee, for His sake, mercifully to assist me in the supplications and prayers which I am now about to offer up to Thine adorable Majesty; and grant that the words of my mouth, and the meditations of my heart, may now and ever be acceptable in Thy sight, O Lord, my strength and my Redeemer.

I confess, O God, that by my innumerable transgressions of Thy holy laws I have rendered myself altogether unworthy of the least of Thy favours, and most justly liable to the severest of Thy judgments. But, O gracious Father! I most earnestly beseech Thy divine goodness, that Thou wouldest be pleased to deal with me, not according to my deserts, but according to the multitude of Thy tender mercies in Thy beloved Son Jesus Christ. For His sake, Who is the propitiation for our sins, and our advocate with Thee, be merciful to me in the free pardon and forgiveness of all my sins: and let Thy Holy Spirit work in me such a sincere and hearty sorrow for them, as may engage me to depart from all iniquity, and to

serve Thee henceforth in newness and holiness of life. And grant, O Lord, that the remembrance of my former miscarriages may make me more modest and humble for the future, more sensible of my own weakness and dependence, more thankful to Thee for preventing me by Thy grace from running into those evils which I have not committed; and more charitable and compassionate with regard to the failings of others.

Imprint on my soul, I most humbly beseech Thee, such a lively and lasting sense of the important transactions of that great and terrible day of the Lord, wherein all mankind must appear before the judgment seat of Christ, as may continually influence all my designs and actions, and make me careful always so to live that I may never be unprepared for the most sudden death, but may be in constant readiness to give up my accounts at what hour soever my soul shall be required of me; and when I appear at Thy tribunal, I may be able to lift up my head with joy before Thee, in full assurance that Thou art perfectly reconciled to me through the blood of Thy Son; and that from thenceforth I shall be for ever with Thee in Thy blessed kingdom; where, with angels, and arch-angels, and all the company of heaven, I shall praise Thee in-

cessantly, and rejoice in Thee everlastingly, with joy unspeakable and full of glory.

Bless, I pray Thee, Thy holy catholic church dispersed over the face of the earth; and especially that part of it which Thou hast planted in these islands. Bless more particularly Thy servant George our king, and all who by Thy providence are set in authority under him: grant that both they and all other the inhabitants of this land may faithfully and painfully serve in their several stations, to Thy glory, the maintenance and advancement of Thy true religion, and the good of this Thy church and people. Be gracious to all my relations and friends, especially to those most near and dear unto me; to all who have done me any good, and to those also who have done or wished me any evil: give to them and me, and to all Christians, and particularly to those who are in any distress or trouble, whatsoever Thou knowest to be best for us, in reference to our spiritual, temporal, and eternal welfare.

And now, O Lord! I desire with the humblest prostration of my soul to adore Thy Majesty, and to praise Thy incomprehensible goodness for all Thy great and manifold mercies vouchsafed to me, the unworthiest of Thy servants, and to all mankind. I bless Thee for Thy general mercies of creation, preservation,

and providence ; and more especially for Thine astonishing love in reconciling the world to Thyself, by the death of Thine only begotten Son Jesus Christ. I bless Thee for our redemption by his blood ; for our vocation, illumination, and sanctification by His Word and Spirit ; for our hope of justification and eternal life by His resurrection, and ascension, and continual intercession for us. I bless Thee for those measures of Thy preventing, restraining, and assisting grace, which Thou hast been pleased to bestow upon any of us, whereby we have been enabled to do any thing that is good and acceptable unto Thee ; and have been kept from those sins we should otherwise have committed. Not unto us, O Lord, not unto us, but unto Thy Name be the praise for whatever good Thou hast been pleased to work in us, or for us, or through, or by us, out of Thy great mercy and goodness. I bless Thee for my health and strength ; my peace and safety ; and for the competent provision Thou hast made for me and mine of all things necessary both to this life and a better.

Finally, I bless and praise Thy holy Name for Thy merciful preservation of me the day past : and I most humbly beseech Thee to continue Thy mercy and goodness towards me this night : defend me from all dangers, ghostly and

bodily ; grant me quiet and refreshing sleep ; and if Thou art pleased to add another day to my life, give me grace to employ it in Thy service, and to Thy glory : All which I beg for Jesus Christ's sake ; in Whose most blessed name and words I offer up, and conclude my imperfect prayers.

Our Father, Which art in Heaven &c.

The Grace of our Lord Jesus Christ &c.



EVENING PRAYER TO BE USED WITH A
FAMILY.

*Prayer that God would be pleased to assist us in
our devotions.*

LET Thy merciful ears, O Lord, be open to the prayers of Thine unworthy servants ; and that we may obtain our petitions, make us to ask such things as shall please Thee, and to offer up our supplications at the throne of Thy grace with humble, lowly, penitent and obedient hearts ; not trusting in our own righte-

ousness, but in Thy manifold and great mercies, through Jesus Christ our Lord. *Amen.*

Prayers for pardon and peace.

Almighty God, and most merciful Father ! Who, for our many and grievous sins from time to time committed against Thee, mightest most justly have consumed us long ago, but in the multitude of Thy mercies hast hitherto spared us ; accept, we most humbly beseech Thee, our unfeigned sorrow for all our former transgressions ; and grant that we may never so presume on Thy mercy, as to despise the riches of Thy goodness ; but that Thy forbearance and long suffering may lead us to repentance and amendment of our lives ; to Thy honour and glory, and our own everlasting salvation, through Jesus Christ our Lord. *Amen.*

O Lord, we beseech Thee, grant us pardon and peace ; that we who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved ; and being cleansed from all our sins, may serve Thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

OUR Father, Which art in Heaven ; Hallowed be Thy Name : Thy kingdom come :

Thy will be done in Earth, as it is in Heaven : Give us this day our daily bread : And forgive us our trespasses as we forgive them that trespass against us : And lead us not into temptation ; but deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

For the Divine grace, protection, and blessing.

O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts, and make us continually to be given to all good works ; that we being ready both in body and soul may cheerfully accomplish those things which Thou wouldst have done ; and so run the way of Thy commandments, that we may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

Defend us, O Lord, evermore with Thy heavenly aid ; and pour into our hearts Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness : and fill us, O Lord, with the spirit of Thy holy fear, that we may continue Thine

for ever, and daily increase in Thy Holy Spirit more and more, until we come to Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Almighty Lord God, Who hast created all things for Thine own glory and service, give us grace to direct all our thoughts, words, and works to that one end ; that so having served Thee faithfully here, we may glorify Thee eternally in Thy kingdom hereafter, through Jesus Christ our Saviour. *Amen.*

O God, Heavenly Father, Who by Thy Son Jesus Christ hast promised, to all them that seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance ; grant to us, we beseech Thee, such a portion of the necessities and conveniences of this present life, as Thou seest to be most expedient for us : and give us grace to use all Thy temporal blessings with such moderation and abstinence, that our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, through Jesus Christ our Lord. *Amen.*

O Lord God ! Who by the power of Thy word didst produce a glorious light out of

darkness ; let Thy Sun of righteousness, with healing in his wings, arise upon us, and enlighten the darkness of our hearts, and rescue us from the shadow of death ; that we may walk in the light of Thy grace here ; and rejoice in the light of Thy glory in Thy heavenly kingdom hereafter ; through Jesus Christ our Lord. *Amen.*

Intercessions.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy church ; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness : that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in all good works, through Jesus Christ our Lord. *Amen.*

O Eternal Lord God, Who upholdest and governest all things both in heaven and earth ; we humbly beseech Thee, as for all Christian kings, princes, and governors, so especially for Thy servant George our king, and all who by Thy providence are set in authority in this realm ; that Thou wouldst be pleased to direct and prosper all their counsels and endeavours, to the advancement of Thy glory, and the good of Thy church ; that under them we may lead

quiet and peaceable lives, in all godliness and honesty, through Jesus Christ our Lord. *Amen.*

Almighty God, the giver of all good gifts, Who of Thy divine providence hast appointed divers orders in Thy church ; give Thy grace, we humbly beseech Thee, to all those who are called to any office and administration in the same ; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great name, and the benefit of Thy holy church, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all goodness ! we make our humble supplications unto Thee for all our benefactors, friends, and relations, especially for those most near and dear unto us ; and likewise for all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity ; keep them, we beseech Thee, under the protection of Thy good providence ; increase and multiply upon them Thy mercy, that Thou being their ruler and guide they may so pass through things temporal, that they finally lose not the things eternal : Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord. *Amen.*

Thanksgivings.

Almighty and everlasting God, heavenly Father ! we give Thee humble thanks that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee : increase this knowledge, and confirm this faith in us evermore ; and mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

O Father of Mercies, and God of all grace ! we desire with unfeigned thankfulness to adore and praise Thy holy Name, for Thine inestimable love in the redemption of the world by the death and passion of our Saviour Christ, both God and man ; Who humbled Himself even to the death upon the cross for us miserable sinners who lay in darkness and the shadow of death, that He might make us the children of God, and heirs of everlasting life : grant, we beseech Thee, that having this hope we may purify ourselves even as He is pure ; that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom ; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth one God world without end. *Amen.*

O Lord God ! Thou strength of our health, in Whom we live, move, and have our being : Who givest to all men life, and breath, and all things ; we render Thee most humble and hearty thanks and praise for our health and strength, for our food and raiment, and for all the good things of this life, which by Thy great mercy we enjoy ; beseeching Thee still to continue the same unto us, and to give us grace always to use them to the advancement of Thy glory, and the furtherance of our own salvation, through Jesus Christ our Lord. *Amen.*

O Lord our Heavenly Father, by Whose gracious providence both day and night are governed, we humbly present unto Thee our sacrifice of praise and thanksgiving for Thy fatherly goodness towards us the day past ; earnestly beseeching Thee to continue Thy merciful protection over us this night. Lighten our eyes, that we sleep not in death ; defend us from all dangers ghostly and bodily ; and keep us in perpetual peace and safety. And forasmuch as Thou hast made the time of our departure out of this life uncertain, grant that we may be always watching for the coming of our Lord to judgment, and so wisely employ the few remaining days of our pilgrimage here on earth, that when we leave this world, our souls

may be admitted into those blessed mansions which Thou hast appointed for the departed spirits of the righteous ; there to abide in perfect rest and peace, till the sound of the last trumpet shall awaken our bodies also unto a glorious resurrection to eternal life, through the merits of Thine only Son Jesus Christ our Saviour. *Amen.*

Prayer for the acceptance of our devotions.

Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's name ; we beseech Thee mercifully to incline Thine ears unto us, who have made now our prayers and supplications unto Thee : and grant that those things, which we have faithfully asked according to Thy will, may be effectually obtained to the relief of our necessities, and the setting forth of Thy glory, through Jesus Christ our Lord. *Amen.*

The Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all. *Amen.*

PSALMS AND PRAYERS TO BE USED JUST BEFORE WE GO INTO BED.

Psalms for Bed-time.

I.

I WILL lift up mine eyes unto the hills : from whence cometh my help.

My help cometh of the Lord, Who made Heaven and Earth.

He will not suffer thy foot to be moved : He that keepeth thee will not slumber ;

Behold, He that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper : the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day ; nor the moon by night.

The Lord shall preserve thee from all evil : He shall preserve thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore^a.

Glory be to the Father &c.

^a Psal. cxxi.

II.

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress; my God: in Him will I trust.

He shall cover thee with His feathers; and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

Because thou hast made the Lord, Which is my refuge, even the Most High thy habitation.

There shall no evil befall thee; neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee to keep thee in all thy ways^b.

Glory be to the Father &c.

^b Psalm xci. 1, &c.

III.

The Lord is my light, and my salvation ;
whom shall I fear ? The Lord is the strength
of my life ; of whom shall I be afraid * ?

Though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod, and Thy staff, they comfort me ^d.

My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise Thee with joyful lips ;

When I remember Thee upon my bed, and meditate on Thee in the night watches ^e.

The Lord will command His loving kindness in the day-time, and in the night His song shall be with me ; and my prayer unto the God of my life ^f.

I will not suffer mine eyes to sleep, nor mine eye-lids to slumber, neither the temples of my head to take any rest ^g,

Till I have called upon the Lord, Who is worthy to be praised ; and offered to my God the sacrifice of thanksgiving ^h,

I will remember Thy Name, O Lord, in the night : with my whole heart will I seek Thee ⁱ.

* Psal. xxvii. 1.

^d Psal. xxiii. 4.

^e Psal. lxiii. 5, 6.

^f Psal. xlii. 8.

^g Psal. cxxxii. 4.

^h Psal. xviii. 3. cxvi. 17.

ⁱ Psal. cxix. 55. 10.

Let my prayer be set forth before Thee as incense ; and the lifting up of my hands as the evening sacrifice ^k.

Consider and hear me, O Lord, my God : lighten mine eyes, that I sleep not in death ^l.

O satisfy me early with Thy mercy, that I may rejoice and be glad all my days ^m.

Make Thy face to shine upon Thy servant ; and teach me Thy statutes ⁿ.

Glory be to the Father &c.

IV.

Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.

For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling ^o.

I will lay me down in peace, and take my rest ; for Thou, Lord, only makest me to dwell in safety ^p.

I have set the Lord always before me ; because He is at my right hand, I shall not be moved :

Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope ^q.

^k Psalm cxli. 2.

^l Psalm xiii. 3.

^m Psalm xc. 14.

ⁿ Psalm cxix. 135.

^o Psalm cxvi. 7, 8.

^p Psalm iv. 8.

^q Psalm xvi. 8, 9.

As for me, I will behold Thy face in righteousness : I shall be satisfied when I awake with Thy likeness^{*}.

I shall be abundantly satisfied with the fatness of Thy house ; and Thou shalt make me to drink of the river of Thy pleasures :

For with Thee is the fountain of life : In Thy light shall we see light^{*}.

Thou wilt shew me the path of life : in Thy presence is fulness of joy : at Thy right hand there are pleasures for evermore^{*}.

Glory be to the Father &c.

*Thanksgiving for the mercies of the day past ; and
Prayer for pardon, grace, and protection.*

BLESSED be Thy holy Name, O Lord, my God, for Thy gracious protection and preservation of me the day past ; for defending me from innumerable evils to which I have been exposed ; and for continuing to me the comforts of this life, and the hope of life everlasting.

O Heavenly Father ! forgive, I humbly beseech Thee, for Jesus Christ's sake, whatsoever Thou hast seen amiss in me this day in my thoughts, words, or actions ; and assist me with Thy Holy Spirit in making it henceforward my

^{*} Psalm xvii. 15.

^{*} Psalm xxxvi. 8, 9.

^{*} Psalm xvi. 11.

sincere endeavour to resist and conquer every evil inclination within me, and every temptation from without.

That which I know not, teach Thou me : instruct me in all the particulars of my duty, both towards Thee, and towards men ; and give me grace always to think and to do those things that are good, and well-pleasing in Thy sight, through Jesus Christ our Lord.

And now, O Lord, I go to my bed, as to my grave ; and know not but that I may awake in another world : but whether I live or die, I commend myself to Thy mercy and goodness. O Thou keeper of Israel, That neither slumberest nor sleepest, be graciously pleased to watch over me this night. Keep me by Thy Grace from all works of darkness ; and defend me by Thy power from all dangers. Grant me comfortable and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lie down in the dust : and because I know neither the day, nor the hour of my Master's coming, grant me grace that I may be always ready ; that I may never live in such a state as I shall fear to die in ; but that whether I live, I may live unto the Lord ; or whether I die, I may die unto the Lord ; so that living or dying I may be Thine, through Jesus Christ our Lord. *Amen.*

SECTION III.

DEVOTIONS FOR NOON ;

wherein the practice of Christian Holiness is recommended and enforced from several considerations,—in passages wholly taken from Scripture divided into portions for the *six days* of the week,—with prayers suited to each portion.

MONDAY NOON.

Christian holiness enforced from a consideration of the several parts of our baptismal vow.

1. *That we renounce the devil, and all his works.*

HE that committeth sin is of the devil ; for the devil sinneth from the beginning : For this purpose the Son of God was manifested, that He might destroy the works of the devil *.

There was war in Heaven : Michael and his angels fought against the dragon ; and the dra-

* 1 John iii. 8.

gon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: He was cast out into the earth, and his angels were cast out with him ^b.

Woe to the inhabitants of the earth and of the seas! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time ^c.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith ^d.

Resist the devil, and he will flee from you ^e.

And have no fellowship with the unfruitful works of darkness; but rather reprove them ^f.

Lest Satan should get an advantage of us; for we are not ignorant of his devices ^g.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against

^b Rev. xii. 7, 8, 9.

^c Rev. xii. 12.

^d 1 Pet. v. 8, 9.

^e Jam. iv. 7.

^f Heb. v. 11.

^g 2 Cor. ii. 11.

the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness: And your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the devil. And take the helmet of salvation; and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the spirit; and watching thereunto with all perseverance ^h.

2. *That we renounce the pomps and vanities of this wicked world.*

Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world ⁱ.

Christ gave himself for our sins, that He might deliver us from this present evil world, according to the will of God, and our Father ^k.

^h Eph. vi. 10—18.

ⁱ 1 John ii. 15, 16.

^k Gal. i. 4.

*For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him that hath called you out of darkness into His marvellous light*¹.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world^m.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderlyⁿ.

Enter not into the path of the wicked: and go not into the way of evil men.

Avoid it, pass not by it, turn from it, and pass away^o.

And be not conformed to this world^p.

For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness^q.

3. That we renounce all the sinful lusts of the flesh.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of

¹ 1 Pet. ii. 9.

^m Phil. ii. 15.

ⁿ 2 Thess. iii. 6.

^o Prov. iv. 14, 15.

^p Rom. xii. 2.

^q 2 Cor. vi. 14.

God. That which is born of the flesh, is flesh ; and that which is born of the spirit, is spirit^r.

And they that are after the flesh, do mind the things of the flesh ; but they that are after the spirit, the things of the spirit : For to be carnally minded, is death ; but to be spiritually minded, is life and peace : Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God^s.

For if ye live after the flesh, ye shall die ; but if ye, through the spirit, do mortify the deeds of the body, ye shall live^t.

This I say then, walk in the spirit, and ye shall not fulfil the lusts of the flesh : For the flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the otherⁿ.

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ; of the which I tell you before, as I have also told you in time

^r John iii. 5, 6. ^s Rom. viii. 5, 6, 7, 8. ^t Rom. viii. 13.

ⁿ Gal. v. 16, 17.

past, that they which do such things shall not inherit the kingdom of God ^x.

For the Lord knoweth how to deliver the godly out of temptations; and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh, in the lust of uncleanness ^y.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ^z.

Let us walk honestly as in the day; not in rioting and drunkenness; not in chambering and wantonness: not in strife and envying. But put ye on the Lord Jesus Christ; and make not provision for the flesh, to fulfil the lusts thereof^a.

For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God ^b.

For God hath not called us unto uncleanness, but unto holiness ^c.

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk

^x Gal. v. 19—21. ^y 2 Pet. ii. 9, 10. ^z 1 Pet. ii. 11.

^a Rom. xiii. 13; 14. ^b 1 Thess. iv. 3, 4, 5. ^c 1 Thess. iv. 7.

in them ; and I will be their God, and they shall be My people : Wherefore come out from among them, and be ye separate, saith the Lord : and touch not the unclean thing, and I will receive you ; and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty ^d.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit ; perfecting holiness in the fear of God ^e.

Blessed are the pure in heart ; for they shall see God ^f.

4. That we believe all the articles of the Christian Faith.

He that cometh to God, must believe that He is ; and that He is a rewarder of them that diligently seek Him ^g.

Believe on the Lord Jesus Christ, and thou shalt be saved ^h.

Jesus cried, and said, he that believeth on Me, believeth not on Me, but on Him that sent Me ⁱ.

Whosoever denieth the Son, the same hath not the Father ; but he that acknowledgeth the Son, hath the Father also. Let that therefore

^d 2 Cor. vi. 16, 17, 18. ^e 2 Cor. vii. 1. ^f Matt. v. 8.

^g Heb. xi. 6. ^h Acts xvi. 31. ⁱ John xii. 44.

abide in you which ye have heard from the beginning: If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father ^k.

Hereby know we that we dwell in Him, and He in us; because He hath given us of His Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world ^l.

In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace ^m.

In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in Whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory ⁿ.

Therefore let us hold fast the profession of our faith without wavering; for He is faithful that promised ^o.

Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints ^p.

^k 1 John ii. 23, 24. ^l 1 John iv. 13, 14. ^m Ephes. i. 7.

ⁿ Eph. i. 13, 14.

^o Heb. x. 23.

^p Jude 3.

Watch ye, stand fast in the faith, quit you like men, be strong¹.

Stand fast in one spirit, with one mind, striving together for the faith of the gospel².

Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard³.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus⁴.

5. That we keep God's holy will and commandments.

This is a faithful saying; and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men⁵.

But what doth it profit, my brethren, though a man say he hath faith, and have not works; can faith save him⁶?

Thou believest that there is one God: thou dost well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead⁷:

For as the body without the spirit is dead; so faith without works is dead also⁸.

¹ 1 Cor. xvi. 13.

² Phil. i. 27.

³ Col. i. 23.

⁴ 2 Tim. i. 13.

⁵ Tit. iii. 8.

⁶ Jam. ii. 14.

⁷ Jam. ii. 19, 20.

⁸ Jam. ii. 26.

Hereby we do know that we know Him, if we keep His commandments. He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him ^a.

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity ^b.

If thou wilt enter into life, keep the commandments ^c.

Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction; and to keep himself unspotted from the world ^d.

I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called ^e.

As He Which hath called you is holy; so be ye holy in all manner of conversation ^f.

Follow peace with all men, and holiness, without which no man shall see the Lord ^g.

For we must all appear before the judgment seat of Christ, that every one may receive the

^a 1 John ii. 3, 4. ^b Matt. vii. 22, 23. ^c Matt. xix. 17.

^d Jam. i. 27. ^e Eph. iv. 1. ^f 1 Pet. i. 15. ^g Heb. xii. 14.

things done in his body, according to that he hath done, whether it be good or bad ^h.

And when the Son of man shall come in His glory, and all the holy angels with Him; then shall He sit upon the throne of His glory ⁱ.

Then shall the King say unto them on His right hand, come, ye blessed of My Father, inherit the kingdom, prepared for you from the foundation of the world. For I was an hungry, and ye gave Me meat; thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; Naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me ^k.

Verily, I say unto you, inasmuch as ye have done it 'unto one of the least of these My brethren, ye have done it unto Me ^l.

God be merciful to me a sinner.

Our Father, Which art in Heaven &c.

Profession of our sincere purpose to live answerably to our baptismal vow.

O HOLY and Eternal Lord God! Who keepest covenant and mercy for them that love Thee, and obey Thy commandments; I heartily thank

^h 2 Cor. v. 10. ⁱ Matt. xxv. 31. ^k Ibid. ver. 34, 35, 36.

^l Ibid. ver. 40.

Thy Divine Majesty for admitting me by baptism into that covenant of grace, which entitles me, through Thy mercy in Christ, to such glorious privileges : and I do here solemnly promise with Thy grace and assistance to perform the vows which were then made in my behalf ; and which I have so often renewed, and ratified with mine own mouth at Thy holy table.

I seriously resolve, to the utmost of the power Thou givest me, to avoid all sin, and to resist all the temptations of the devil, the world, and the flesh : I do unfeignedly believe, and will by Thy help continue in the belief of all the articles of the Christian faith : and I stedfastly purpose, through the help of Thy grace, to keep Thy holy will and commandments in all sincerity, and godly simplicity of heart ; and to walk in the same all the days of my life.

Prayer for grace to fulfil the solemn promises we made at our baptism.

O most gracious God ! Who workest in us both to will and to do of Thy good pleasure, vouchsafe to me, I beseech Thee, such a measure of Thy grace, as may enable me to fulfil these holy resolutions, and to walk worthy of that blessed state whereunto Thou hast called me.

Grant that I, being regenerate, and made Thy child by adoption and grace, may daily

be renewed by Thy Holy Spirit, and may give all diligence to eschew those things that are contrary to my profession, and follow all such things as are agreeable to the same.

Grant me perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, being established in the truth of Thy holy gospel, I may give up myself obediently to follow Thy holy commandments, and stedfastly walk in the way that leadeth to eternal life.

Grant that I may lean only upon the hope of Thy heavenly grace; and being evermore defended by Thy mighty power, may successfully withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind may follow Thee, the only God.

Grant that I may both perceive and know what things I ought to do, and also may have grace and power so faithfully to fulfil the same, that by the innocency of my life, and constancy of my faith, I may glorify Thy holy Name; and plenteously bringing forth the fruit of good works may of Thee be plenteously rewarded.

Grant that I may diligently follow the example of my Saviour Christ, and be made like unto Him; that as He died and rose again for me, so I may die unto sin, and rise again unto righteousness; continually mortifying all my evil and corrupt affections, and daily proceeding in all virtue and godliness of living; that so, as I

have been made partaker of the death of Thy Son, I may also be partaker of His resurrection, and finally with the residue of Thy saints may be an inheritor of Thine everlasting kingdom, through the same Thy Son Jesus Christ, Who with Thee, and the Holy Ghost, liveth and reigneth one God, world without end.

Now the very God of peace sanctify *me* wholly : And I pray God, *my* whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. *Amen* *.

—♦—

TUESDAY NOON.

The practice of Christian holiness enforced from a consideration of the infinite excellency and perfections of God : and the virtues we are obliged to exercise in relation thereto :

1. *in that God is the maker and preserver, and the supreme governor and disposer of all things.*

BLESS the Lord, O my soul : O Lord my God, Thou art very great ! Thou art clothed with honour and majesty * !

* 1 Thess. v. 23.

* Psalm civ. 1.

Thou, even Thou art Lord alone: Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein; and Thou preservest them all; and the host of heaven worshippeth Thee^b.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty! For all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord; and Thou art exalted as head above all^c.

God the Lord is He That created the heavens, and stretched them out; He That spread forth the earth, and that which cometh out of it; He That giveth breath unto the people upon it, and spirit to them that walk therein^d.

O Lord, Thou art our Father: we are the clay, and Thou art our potter, and we are all the work of Thy hand^e.

In Whose hand is the soul of every living thing, and the breath of all mankind^f.

The Lord killeth, and maketh alive; He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; He bringeth low, and lifteth up^g.

^b Neh. ix. 6.

^c 1 Chron. xxix. 11.

^d Isai. xlii. 5.

^e Isai. lxiv. 8.

^f Job xii. 10.

^g 1 Sam. ii. 6, 7.

The pillars of the earth are the Lord's; and He hath set the world upon them^h.

He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge unto them that know understandingⁱ.

Both riches and honour come of Thee, and Thou reignest over all; and in Thy hand is power and might; and in Thy hand it is to make great, and to give strength unto all^k.

Practical inferences from the foregoing consideration.

Now therefore, our God, we thank Thee, and praise Thy glorious Name^l.

For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding^m.

Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lordⁿ.

Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are, and were created^o.

^h 1 Sam. ii. 8.

ⁱ Dan. ii. 21.

^k 1 Chron. xxix. 12.

^l Ibid. ver. 13.

^m Ibid. ver. 15.

ⁿ Job i. 21.

^o Rev. iv. 11.

The Lord is high above all nations, and His glory above the heavens.

Who is like unto the Lord our God, Who dwelleth on high ;

Who humbleth himself to behold the things that are in heaven, and in the earth ^p.

Happy is he that hath the God of Jacob for his help ; whose hope is in the Lord his God,

Which made heaven and earth, the sea, and all that therein is ; Which keepeth His truth for ever^q.

Trust in the Lord, and do good ; so shalt thou dwell in the land ; and verily thou shalt be fed.

Delight thyself also in the Lord ; and He shall give thee the desires of thine heart.

Commit thy way unto the Lord : trust also in Him, and He shall bring it to pass^r.

In all thy ways acknowledge Him, and He shall direct thy paths^s.

Casting all your care upon Him, for He careth for you^t.

2. in that God is eternal and almighty.

O Lord God of Israel, Which dwellest between the cherubims ! Thou art the God, even Thou alone, of all the kingdoms of the earth : Thou hast made heaven and earth^u.

^p Psal. cxliii. 4, 5, 6. ^q Psal. cxlvi. 5, 6. ^r Psal. xxxvii. 3, 4, 5.

^s Prov. iii. 6.

^t 1 Pet. v. 7.

^u 2 Kings xix. 15.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world; even from everlasting to everlasting Thou art God ^z.

I am Alpha and Omega; the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty ^y.

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not; neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength ^x.

O Lord God of our fathers! Art not Thou God in Heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thy hand, is there not power and might, so that none is able to withstand Thee ^a?

I know that Thou canst do every thing; and that no thought of Thine can be hindered ^b.

With God nothing shall be impossible ^c.

Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and in all deep places ^d.

^z Psal. xc. 2.

^y Rev. i. 8.

^x Isai. xl. 28, 29.

^a 2 Chron. xx. 6.

^b Job xliii. 2. Marg.

^c Luke i. 37.

^d Psal. cxxxv. 6.

God hath power to help, and to cast down^c.

I, even I am the Lord ; and beside Me there is no Saviour^f.

Yea, before the day was, I am He : and there is none that can deliver out of My hand : I will work, and who shall let it^g?

But who is he that saith, and it cometh to pass, when the Lord commandeth not^h?

When He giveth quietness, who then can make trouble? and when He hideth his face, who then can behold Himⁱ?

He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered^k?

Practical inferences from the foregoing consideration,

Submit yourselves therefore to God^l.

And humble yourselves under the mighty hand of God, that He may exalt you in due time^m.

Forasmuch as there is none like unto Thee, O Lord, Thou art great and Thy Name is great in might : who would not fear Thee, O King of nations? For to Thee doth it appertainⁿ.

Thou, even Thou art to be feared ; and who may stand in Thy sight when Thou art angry^o?

^c 2 Chron. xxv. 8. ^f Isai. xliii. 11. ^g Isai. xliii. 13.

^h Lam. iii. 37. ⁱ Job xxxiv. 29. ^k Job ix. 4. ^l Jam. iv. 7.

^m 1 Pet. v. 6. ⁿ Jer. x. 6, 7. ^o Psal. lxxvi. 7.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength^p.

Be strong in the Lord, and in the power of His might^q.

In God have I put my trust; I will not be afraid what man can do unto me^r.

For if God be for us, who can be against us^s?

I am fully persuaded, that what He hath promised, He is able also to perform^t.

Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, *Amen*^u.

Now unto the King Eternal, Immortal, Invisible, the only wise God, be honour and glory for ever and ever. *Amen*^v.

3. *in that God is every where present, and knoweth all things.*

Great is our Lord, and great is His power: yea, and His wisdom is infinite^w.

Behold, God is mighty, and despiseth not any: He is mighty in strength and wisdom^x.

He revealeth the deep and secret things: He

^p Isai. xxvi. 3, 4.

^q Eph. vi. 10.

^r Psal. lvi. 11.

^s Rom. viii. 31.

^t Rom. iv. 21.

^u Psal. cvi. 48.

^v 1 Tim. i. 17.

^w Psal. cxlvii. 5.

^x Job xxxvi. 5.

knoweth what is in the darkness; and the light dwelleth with Him^a.

Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with Whom we have to do^b.

O Lord, Thou hast searched me out, and known me.

Thou knowest my down-sitting, and mine up-rising: Thou understandest my thoughts afar off.

Thou art about my path, and about my bed; and spiest out all my ways.

For lo, there is not a word in my tongue, but, O Lord, Thou knowest it altogether^c.

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord^d?

The Lord looketh down from heaven: He beholdeth all the sons of men.

From the place of His habitation, He looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike; He considereth all their works^e.

^a Dan. ii. 22. ^b Heb. iv. 13. ^c Psal. cxxxix. 1—4.

^d Jer. xxiii. 23, 24. ^e Psal. xxxiii. 13, 14, 15.

For the ways of man are before the eyes of the Lord : and He pondereth all his goings^f.

The eyes of the Lord are in every place, beholding the evil and the good^g.

Hell and destruction are before the Lord : how much more then the hearts of the children of men^h :

He knoweth vain men : He seeth wickedness also ; will He not then considerⁱ ?

Practical inferences from the foregoing consideration.

Keep, and seek for all the commandments of the Lord your God^k :

Know thou the God of thy father, and serve Him with a perfect heart, and with a willing mind ; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts^l.

Though a sinner do evil an hundred times, and his days be prolonged ; yet surely I know that it shall be well with them that fear God, which fear before Him. But it shall not be well with the wicked ; neither shall he prolong his days, which are as a shadow ; because he feareth not before God^m.

^f Prov. v. 21.

^g Prov. xv. 3.

^h Ibid. ver. 11.

ⁱ Job xi. 11.

^k 1 Chron. xxviii. 8.

^l Ibid. ver. 9.

^m Eccl. viii. 12, 13.

I will, therefore, that men pray every where, lifting up holy hands^a.

For the Lord is nigh unto all them that call upon Him; to all that call upon Him in truth^o.

Pray to thy Father Which is in secret; and thy Father Which seeth in secret, shall reward thee openly^p.

Blessed be the name of God for ever and ever; for wisdom and might are His^q.

I thank Thee, and praise Thee, O God of my fathers, Who hast given *us* wisdom and might^r.

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out^s!

To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever^t.

4. in that God is most pure and holy, most just and righteous, most true and faithful.

The Lord is righteous in all His ways; and holy in all His works^u.

There is none holy as the Lord^v.

^a 1 Tim. ii. 8.

^o Psal. cxlv. 18.

^p Matt. vi. 6.

^q Dan. ii. 20.

^r Dan. ii. 23.

^s Rom. xi. 33.

^t Jude, 25.

^u Psal. cxlv. 17.

^v 1 Sam. ii. 2.

Behold, He putteth no trust in His saints :
yea the heavens are not clean in His sight^a.

Thou art of purer eyes than to behold evil,
and canst not look on iniquity^a.

Surely God will not hear vanity; neither
will the Almighty regard it^a.

The sacrifice of the wicked is an abomina-
tion to the Lord; but the prayer of the upright
is His delight^b.

The Lord taketh pleasure in them that fear
Him; in those that hope in His mercy^c.

For the righteous Lord loveth righteousness;
His countenance will behold the thing that is
just^d.

Thine eyes are open upon all the ways of the
sons of men, to give every one according to his
ways, and according to the fruit of his doings^e.

He is the rock: His work is perfect: for all
His ways are judgment; a God of truth, and
without iniquity; just and right is He^f.

Whatsoever good thing any man doth, the
same shall he receive of the Lord^g.

But he that doth wrong, shall receive for
the wrong which he hath done; and there is no
respect of persons^h.

^a Job xv. 15.

^b Hab. i. 13.

^c Job xxxv. 13.

^d Prov. xv. 8.

^e Psal. cxlvii. 11.

^f Psal. xi. 7.

^g Jer. xxxii. 19.

^h Deut. xxxii. 4.

ⁱ Eph. vi. 8.

^j Col. iii. 25.

God accepteth not the persons of princes; nor regardeth the rich more than the poor; for they are all the work of His hands¹.

All the paths of the Lord are mercy and truth, unto such as keep His covenant and His testimonies².

God is not a man that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good³?

If we believe not, yet He abideth faithful; He cannot deny Himself⁴.

Heaven and earth shall pass away; but My words shall not pass away⁵.

My covenant will I not break; nor alter the thing that is gone out of My lips⁶.

Practical inferences from the foregoing.

Know therefore that the Lord thy God, He is God, the faithful God, Which keepeth covenant and mercy with them that love Him, and keep His commandments to a thousand generations; And repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him; He will repay him to his face. Thou shalt therefore keep the

¹ Job xxxiv. 19.

² Psal. xxv. 10.

³ Numb. xxiii. 19.

⁴ 2 Tim. ii. 13.

⁵ Matt. xxiv. 35.

⁶ Psal. lxxxix. 34.

commandments, and the statutes, and the judgments which I command thee this day to do them^p.

And He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land; thy corn, and thy wine, and thine oil; the increase of thy kine, and the flocks of thy sheep^q.

And ye shall be holy; for I (*the Lord your God*) am holy^r.

As He Which hath called you is holy; so be ye holy in all manner of conversation^s.

Abhor that which is evil; cleave to that which is good^t.

And have no fellowship with the unfruitful works of darkness; but rather reprove them^u.

Let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful That promised^x.

Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator^y.

^p Deut. vii. 9, 10, 11. ^q Ibid. ver. 13. ^r Lev. xi. 44.

^s 1 Pet. i. 15. ^t Rom. xii. 9. ^u Eph. v. 11.

^x Heb. x. 22, 23. ^y 1 Pet. iv. 19.

For God is faithful, Who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it ^a.

Faithful is He that calleth you, Who also will do it ^a.

And if ye call on the Father, Who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear ^b.

I will bear the indignation of the Lord, because I have sinned against Him ^c.

5. in that God is most gracious, long-suffering and merciful.

Who is a God like unto Thee, That pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again; He will have compassion upon us : He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea ^d.

As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : turn

^a 1 Cor. x. 13. ^a 1 Thess. v. 24. ^b 1 Pet. i. 17.

^c Micah vii. 9.

^d Ibid. ver. 18, 19.

ye, turn ye from your evil ways; for why will ye die, O house of Israel^e?

The Lord is not slack concerning His promise, as some men count slackness: but is long-suffering to us-ward; not willing that any should perish, but that all should come to repentance^f.

And therefore will the Lord wait, that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for Him^g.

Thou shalt weep no more: He will be very gracious unto thee: at the voice of thy cry, when He shall hear it, He will answer thee^h.

And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the leftⁱ.

Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, Which teacheth thee to profit; Which leadeth thee by the way that thou shouldst go^k.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will not I forget thee. Behold, I have graven thee upon the palms of My hands^l.

^e Ezek. xxxiii. 11. ^f 2 Pet. iii. 9. ^g Isai. xxx. 18.

^h Isai. xxx. 19. ⁱ Ibid. ver. 21. ^k Isai. xlviii. 17.

^l Isai. xlix. 15, 16.

In an acceptable time have I heard thee:
and in a day of salvation have I helped thee;
and I will preserve thee^m.

The Lord is good to all; and His tender
mercies are over all His worksⁿ.

Practical inferences from the foregoing.

I beseech you therefore, brethren, by the
mercies of God, that ye present your bodies a
living sacrifice, holy, acceptable unto God,
which is your reasonable service^o.

Knowing that the goodness of God leadeth
thee to repentance^p.

O fear the Lord, ye that are His saints; for
they that fear Him lack nothing^q.

Love Him, because He first loved us^r.

O that men would therefore praise the Lord
for His goodness; and for His wonderful works
to the children of men^s.

O give thanks unto the Lord: for He is
good, for His mercy endureth for ever^t.

If any of you lack wisdom, let him ask of
God, Who giveth to all men liberally, and up-
braideth not^u.

^m Isai. xlix. 8.

ⁿ Psal. cxlv. 9.

^o Rom. xii. 1.

^p Rom. ii. 4.

^q Psal xxxiv. 9.

^r 1 John iv. 19.

^s Psal. cvii. 8.

^t Psal. cvi. 1.

^u James i. 5.

They who seek the Lord, shall want no manner of thing that is good *.

Be ye therefore merciful, as your Father also is merciful †.

And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you ‡.

God be merciful to me a sinner!

Our Father, Which art in Heaven &c.

*Prayer for such becoming apprehensions of God,
as may beget in us a holy fear of His majesty,
and trust in His power.*

O most glorious Lord God! terrible in Thy judgments, and wonderful in all Thy dealings towards the children of men! possess my soul, I beseech Thee, with awful and becoming apprehensions of Thy divine Majesty. Give me a serious sense and sorrow for ever having hardened my heart from Thy fear, and provoked that vengeance which can consume me in a moment. Lord, make me to feel and know Whom I ought to dread: and let me never, for the gratification of any sinful inclination, forget any more the Lord my Maker; and incur

* Psal. xxxiv. 10. † Luke vi. 36. ‡ Eph. iv. 32.

the displeasure of Him, Who is able to cast both soul and body into Hell.

And as I implore Thy grace, that this consideration of Thy power may be an effectual check to all my unruly appetites ; so, I beseech Thee, let it be my stay and confidence in all dangers and distresses : that forsaking the broken reeds of all worldly succours I may put my whole trust in Thy mercy ; and, evermore serving Thee in holiness and pureness of living, may even in death itself be more than conqueror ; through the merits of Thy dear Son, Jesus Christ our Lord. *Amen.*

Prayer for such a lively sense of God's excellency and goodness, as may excite in us an earnest desire to please Him, and to be made like unto Him.

O most blessed and gracious God ! the Father of mercies, and fountain of happiness ! in Whose presence is fulness of joy, and at Whose right hand are pleasures for evermore ! inspire me, I beseech Thee, with such a lively sense of Thine infinite excellency and goodness, and with such a vehement desire of that eternal weight of glory which Thou hast promised to all those that love and obey Thee, as may every day more and more raise and improve

my love of Thee, and dispose me more cheerfully to run the way of Thy commandments, and to be holy as Thou art holy, in all manner of conversation.

Fix my thoughts, my hopes, and my affections upon Heaven, and heavenly things. Engage all the powers and faculties of my soul to love and delight in Thee; and to endeavour (as much as is possible) to be like Thee in all the imitable perfections of Thy nature. Make my heart the seat of prayer and holy meditation; and my body a fit temple for Thy Holy Spirit to dwell in; that the one being inured to spiritual objects, and the other continually exercised to godliness, I may be prepared both in body and soul to pass eternity in the contemplation of Thy glorious excellencies; through Jesus Christ our Lord, Who with Thee, and the Holy Ghost, liveth and reigneth One God, world without end. *Amen.*

To the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality; dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see; to *Him* be honour and power everlasting^{*}. *Amen.*

^{*} 1 Tim. vi. 15, 16.

WEDNESDAY NOON.

The practice of Christian holiness enforced from a consideration of the excellency and advantages of the Christian religion :

1. in that it contains a full and clear revelation of all those truths and doctrines that are necessary to be known and believed by us, in order to our attaining everlasting salvation.

GOD, Who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds ^a.

In Him was life: and the life was the light of men ^b.

That was the true light, that lighteth every man that cometh into the world ^c.

For the law was given by Moses: but grace and truth came by Jesus Christ. No man hath seen God at any time: the only-begotten Son, Which is in the bosom of the Father, He hath declared Him ^d.

^a Heb. i. 1, 2.

^b John i. 4.

^c Ibid. ver. 9.

^d John i. 17, 18.

All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him^e.

I am the way, the truth, and the life: no man cometh unto the Father but by Me. If ye had known Me, ye should have known the Father also; and from henceforth ye know Him, and have seen Him^f.

For he that hath seen Me, hath seen the Father^g.

Henceforth I call you not servants; for the servant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of My Father, I have made known unto you^h.

Blessed are your eyes, for they see; and your ears, for they hear: For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard themⁱ.

But unto you it is given to know the mysteries of the kingdom of heaven^k.

Eye hath not seen, nor ear heard, neither

^e Matt. xi. 27.

^f John xiv. 6, 7.

^g Ibid. ver. 9.

^h John xv. 15.

ⁱ Matt. xiii. 16. 17.

^k Ibid. ver. 11.

have entered into the heart of man, the things which God hath prepared for them that love Him; But God hath revealed them unto us, by His Spirit ^k.

Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in Him; In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him; Who worketh all things after the counsel of His own will ^l.

Who hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son; In Whom we have redemption through His blood, even the forgiveness of sins ^m.

For there is one God, and one Mediator between God and man, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time ⁿ.

To open their eyes, and to turn them from darkness to light; and from the power of Satan unto God: that they might receive for-

^k 1 Cor. ii. 9, 10.

^l Eph. i. 9—11.

^m Col. i. 13, 14.

ⁿ 1 Tim. ii. 5, 6.

givenness of sins, and inheritance among them which are sanctified, by faith that is in Him °.

2. in that it gives us a plain and perfect law for the direction of our practice, and the government of our lives.

Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil^p.

For I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell-fire^q.

Ye have heard that it was said by them of old time, thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart^r.

° Acts xxvi. 18.

^p Matt. v. 17.

^q Ibid. ver. 20—22.

^r Matt. v. 27, 28.

Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths¹:

But I say unto you, swear not at all²;

But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil³.

Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you: That ye may be the children of your Father Which is in heaven; for He maketh His sun to rise on the evil, and on the good; and sendeth rain on the just, and on the unjust⁴.

Be ye therefore perfect, even as your Father Which is in heaven is perfect⁵.

Let us therefore cast off the works of darkness; and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof⁶.

¹ Matt. v. 33, 34. ² Ibid. ver. 34. ³ Ibid. ver. 37, 38, 39.

⁴ Ibid. ver. 44, 45. ⁵ Ibid. ver. 48. ⁶ Rom. xiii. 12—15.

This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh ^a.

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies; Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance ^b.

3. in that it assures us of the forgiveness of our sins, and our reconciliation to God, through the mediation of His Son our Saviour Jesus Christ.

Come unto Me all ye that labour and are heavy laden, and I will give you rest ^c.

For the Son of Man is come to save that which was lost ^d.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ^e.

Neither is there salvation in any other; for

^a Gal. v. 16.

^b Ibid. ver. 19—23.

^c Matt. xi. 28.

^d Matt. xviii. 11.

^e 1 Tim. i. 15.

there is none other name under heaven given among men whereby we must be saved ^f.

But now the righteousness of God without the law, is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. For all have sinned, and come short of the glory of God; Being justified freely by His grace, through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ^g.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ ^h.

For when we were yet without strength, in due time Christ died for the ungodly ⁱ.

And herein God commendeth His love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life ^k.

^f Acts iv. 12.

^g Rom. iii. 20—25.

^h Rom. v. 1.

ⁱ Ibid. ver. 6.

^k Ibid. ver. 8, 9, 10.

Having predestinated us unto the adoption of children, by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved; In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; Wherein He hath abounded towards us in all wisdom and prudence¹.

These things I write unto you, that ye sin not : and if any man sin, we have an advocate with the Father, Jesus Christ the righteous : And He is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world^m.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentanceⁿ.

4. *in that it affords us sufficient power and ability for the performance of our duty.*

• Work out your own salvation with fear and trembling : For it is God Which worketh in you, both to will and to do of His good pleasure^o.

¹ Eph. i. 5-8. ^m 1 John ii. 1, 2. ⁿ Luke xv. 7.

^o Phil. ii. 12, 13.

With men this is impossible ; but with God all things are possible ^p.

And God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it ^q.

Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee, for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ; for when I am weak, then am I strong ^r.

For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind ^s.

Likewise the Spirit also helpeth our infirmities ; for we know not what we should

^p Matt. xix. 26.

^q 1 Cor. x. 13.

^r 2 Cor. xii. 7—10.

^s 2 Tim. i. 7.

pray for as we ought; but the Spirit Itself maketh intercession for us, with groanings which cannot be uttered¹.

And such trust have we through Christ, to Godward. Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God².

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ³.

5. in that it gives us the highest assurance of the immortality of our souls, and the judgment of the last day; and of the everlasting rewards and punishments of the world to come.

Be not afraid of them, which kill the body, and after that, have no more that they can do. But I will forewarn you Whom ye shall fear; fear Him, Who after He hath killed, hath power to cast into hell: yea, I say unto you, fear Him⁴.

¹ Rom. viii. 26.

² 2 Cor. iii. 4, 5.

³ 2 Cor. x. 3, 5.

⁴ Luke xii. 4, 5.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works^a.

And when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world^a.

Then shall He say also unto them on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels^b.

And these shall go away into everlasting punishment: but the righteous into life eternal^c.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that

^a Matt. xvi. 26, 27.

^a Matt. xxv. 31, 32.

^b Ibid. ver. 41.

^c Ibid. ver. 46.

hear shall live. For as the Father hath life in Himself; so hath He given to the Son, to have life in Himself. And hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice; And shall come forth: they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation^d.

Then shall the righteous shine forth as the sun, in the kingdom of their Father^e.

But the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth^f.

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night^g.

The Lord shall deliver me from every evil

^d John v. 25—29.

^e Matt. xiii. 43.

^f Ibid. ver. 41, 42.

^g Rev. xiv. 10, 11.

work, and will preserve me unto His heavenly kingdom ^h.

Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began ; But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel ⁱ.

To Whom be glory for ever and ever ^h. *Amen*.

God be merciful to me a sinner.

Our Father, Which art in heaven &c.

Thanksgiving for the benefits of the Christian religion : and Prayer that we may walk worthy of the vocation wherewith we are called.

BLESSED be God, the Father of Lights, from Whom every good and perfect gift cometh ! Who, by the light of the glorious Gospel of Christ shining into our hearts, hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son ; and thereby hath made us partakers of the grace of

^h 2 Tim. iv. 18. ⁱ 2 Tim. i. 9, 10. ^h 2 Tim. iv. 18.

our Lord Jesus Christ, and of the love of God, and of the communion of the Holy Ghost: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him: but God hath revealed unto us by His Spirit. Blessed be God.

I receive, O Lord, with all thankfulness, the manifold testimonies Thou hast given us, of Thine incomprehensible love and favour towards us through Thy dearly-beloved Son, in Whom Thou hast reconciled the world unto Thyself. And most humbly I bow my knees unto Thee, the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that Thou wouldst grant me, according to the riches of Thy glory, to be strengthened with might by Thy Spirit in the inner man; that Christ may dwell in my heart by faith; and that I being rooted and grounded in love may be able to comprehend with all saints what is the length, and breadth, and depth, and height; and to know the love of Christ which passeth knowledge; that I may be filled with all the fulness of God.

Imprint on my heart, O blessed God, I beseech Thee, such a lively sense of the transcendent glory of Thy majesty, and the exceeding riches of Thy grace, as may make me

earnestly desirous to have Thine image formed in my soul; that being holy as Thou art holy, I may be partaker of the Divine Nature, and walk worthy of God, Who hath called me unto His kingdom and glory.

O Thou, Who art the Author and Finisher of our faith! pity, I beseech Thee, the infirmities of Thy servant, and graciously assist my sincere endeavours to withdraw mine affections from sensible things, and to raise and enlarge my mind into a clearer, and more comprehensive view of the eternal joys of the next world. Vouchsafe, I humbly pray Thee, to enlighten the eyes of mine understanding, that I may know more and more what is the hope of Thy heavenly calling, and what the riches of the glory of Thine inheritance in the saints, and what the exceeding greatness of Thy power to us-ward, who believe according to the working of Thy mighty power which wrought in Christ, when Thou didst raise Him from the dead, and set Him at Thine own right hand in the heavenly places. And grant, O gracious Lord, that having this hope in me I may purify myself as Thou art pure; and run with patience the race Thou hast set before me: that carrying this testimony with me out of the world, that I have pleased Thee, Thou mayest receive me to Thyself, to be glo-

rified with Thee in Thy heavenly kingdom; and to rejoice before Thee for ever and ever, through Jesus Christ our Lord. *Amen.*

Now the God of hope fill *me* with all joy and peace in believing; that *I* may abound in hope, through the power of the Holy Ghost^a;

Giving thanks unto the Father, Who hath made *me* meet to be partaker of the inheritance of the saints in light^b.

THURSDAY NOON.

The practice of Christian holiness enforced from a consideration of the peculiar obligation of Christians to holiness of life.

1. in that to persuade and oblige us to lead holy and virtuous lives was the principal design of our Saviour's coming into the world: to the promoting of which, not only His doctrines and precepts, but His life, and death, and resurrection &c. have a manifest and direct tendency.

THE grace of God that bringeth salvation, hath appeared to all men, Teaching us, that denying

^a Rom. xv. 13.

^b Col. i. 12.

ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works^c.

Ye are not your own: For ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's^d.

Christ died for all, that they which live, should not henceforth live unto themselves, but unto Him Who died for them, and rose again^e.

For none of us liveth to himself; and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose and revived; that He might be Lord both of the dead and living^f.

Wherefore gird up the loins of your mind: be sober, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former

^c Tit. ii. 11, 14.

^e 2 Cor. v. 15.

^d 1 Cor. vi. 19, 20.

^f Rom. xiv. 7, 9.

lusts, in your ignorance : But as He Which has called you is holy ; so be ye holy in all manner of conversation ; Because it is written, be ye holy, for I am holy. And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear : Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation ^c.

But with the precious blood of Christ, as of a Lamb without blemish and without spot ^b.

Who His own self bare our sins in His own body on the tree, that we being dead to sin, might live unto righteousness, by Whose stripes ye were healed ^d.

For Christ also loved the Church, and gave Himself for it ; That He might sanctify and cleanse it with the washing of water, by the Word, That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish ^d.

2. in that this is what every one of us solemnly engaged to do at our baptism.

^c 1 Pet. i. 13—18.

^b Ibid. ver. 19.

^d 1 Pet. ii. 24.

^d Eph. v. 25—27.

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism unto death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death; we shall be also in the likeness of His resurrection: Knowing this that our old man is crucified with Him, that the body of sin might be destroyed; that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God^k.

^k Rom. vi. 3—13.

Circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision¹.

For He is not a Jew, that is one outwardly ; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God^m.

Even so baptism doth also now save us ; not the putting away of the filth of the flesh, but the answer of a good conscience towards Godⁿ.

For we are the circumcision, which worship God in the Spirit ; and rejoice in Christ Jesus^o.

In Whom also ye are circumcised, with the circumcision made without hands ; in putting off the body of the sins of the flesh, by the circumcision of Christ ; Buried with Him in baptism ; wherein also ye are risen with Him, through the faith of the operation of God, Who hath raised Him from the dead^p.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God^q.

For ye are dead ; and your life is hid with Christ in God^r.

¹ Rom. ii. 25. ^m Ibid. ver. 28, 29. ⁿ 1 Pet. iii. 21.

^o Phil. iii. 3. ^p Col. ii. 11, 12. ^q Col. iii. 1. ^r Ibid. ver. 3.

For as many of you as have been baptized into Christ, have put on Christ^a.

And have been taught by Him, as the truth is in Jesus; That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness^b.

3. in that a holy life is essential to the character of a Christian, and is made the condition of salvation in the Gospel covenant.

Jesus came into Galilee, preaching the Gospel of the kingdom of God, And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel^c.

Repent ye, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord^d.

Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven^e.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven;

^a Gal. iii. 27.

^b Eph. iv. 21, 24.

^c Mark i. 14, 15.

^d Acts iii. 19.

^e Matt. xviii. 3.

but he that doth the will of My Father Which is in heaven^a.

If thou wilt enter into life, keep the commandments^a.

If ye continue in My word, then are ye My disciples indeed^b.

If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour^c.

I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it, that it may bear more fruit^d.

Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples^e.

And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith, he abideth in Him, ought himself also so to walk, even as He walked^f.

^a Matt. vii. 21.

^c Matt. xix. 17.

^b John viii. 31.

^e John xii. 26.

^d John xv. 1, 2.

^e Ibid. ver. 8.

^f 1 John ii. 3, 6.

And now, little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doth righteousness is born of Him^c.

Whosoever abideth in Him, sinneth not: whosoever sinneth, hath not seen Him, neither known Him. Little children, let no man deceive you, he that doth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that He might destroy the works of the devil^b.

In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God; neither he that loveth not his brotherⁱ.

Whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself; and that wicked one toucheth him not^k.

4. in that without holiness we shall not be capable of the happiness designed for pious Christians in Heaven.

^c 1 John ii. 28, 29.

^b 1 John iii. 6—8.

ⁱ Ibid. ver. 10.

^k 1 John v. 18.

Beloved, now are we the sons of God : and it doth not yet appear what we shall be ; but we know, that when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in him, purifieth himself, even as He is pure¹.

Blessed are the pure in heart ; for they shall see God^m.

But except a man be born again, he cannot see the kingdom of Godⁿ.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit^o.

For they that are after the flesh, do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you : now if any man have not the Spirit of Christ, he is none of His. And if

¹ 1 John iii. 2, 3.

^m Matt. v. 8.

ⁿ John iii. 3.

^o Ibid. ver. 5, 6.

Christ be in you, the body is dead because of sin ; but the Spirit is life, because of righteousness. But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God : And if children, then heirs ; heirs of God, and joint heirs with Christ^p.

Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting^q.

5. in that disobedience in a Christian is a crime

^p Rom. viii. 5—17.

^q Gal. vi. 7, 8.

of a more heinous nature, and will be more severely punished in the day of judgment.

Moses truly said unto the fathers ; a prophet shall the Lord your God raise up unto you, of your brethren, like unto me, Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear That prophet, shall be destroyed from among the people^r.

And now also the ax is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire^r.

Woe unto thee, Chorazin ; woe unto thee, Bethsaida : for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you^r.

For that servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes : But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required ; and to

^r Acts iii. 22, 23.

^r Matt. iii. 10.

^r Matt. xi. 21, 22.

whom men have committed much, of him they will ask the more^a.

For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness^b.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; Who will render to every man according to his deeds^c.

When the Lord Jesus shall be revealed from Heaven with His mighty angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of His power^d.

There shall be weeping and gnashing of teeth; when ye shall see Abraham, and Isaac,

^a Luke xii. 47, 48. ^b Rom. i. 18. ^c Rom. ii. 3—6.

^d 2 Thess. i. 7—9.

and Jacob, in the kingdom of God, and you yourselves and all the prophets thrust out^a.

I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent: if therefore thou shalt not watch, I will come on thee as a thief; and thou shalt not know what hour I will come upon thee^b.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the Word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost^c?

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; But a certain fearful looking for of judgment, and fiery

^a Luke xiii. 28.

^b Rev. iii. 1—3.

^c Heb. ii. 1—4.

indignation, which shall devour the adversaries. He that despised Moses's law, died without mercy, under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace ^d?

God be merciful to me a sinner!

Our Father, Which art in Heaven &c.

Prayer that we may live answerably to the obligations of our Christian profession, that so we may be entitled to the promises of the Gospel covenant.

BLESSED be the God and Father of our Lord Jesus Christ, Who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life! And blessed be Jesus Christ the Son of God, and the only Mediator between God and man, Who humbled Himself, even to the death of the cross, that we might live through Him, and Who is now set down

^d Heb. x. 26—29.

at the right hand of God, where He ever liveth to make intercession for us!

I beseech Thee, O Lord, that Thou wouldst fit and prepare me more and more for that eternal redemption, which our Saviour Christ hath obtained for us. Give me that repentance towards God, and faith towards our Lord Jesus Christ, which will entitle me to the benefits of His death and passion: and grant, that the grace of God, which bringeth salvation, may effectually teach and persuade me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Dispose me, O Heavenly Father, so to obey the precepts, that I may inherit the promises of the Gospel. Bless me, O Lord, with all spiritual blessings in Christ. Bless me in forgiving my iniquities: and bless me in turning me from all iniquity. Oh! let the blood of Jesus, that Lamb of God Which taketh away the sins of the world, cleanse me from all sin; and purge my conscience from dead works to serve Thee the living God.

Give me, O Lord, so to know Christ and His *life*, that He may live in me, that the same mind may be in me, which was in Christ; and that I may be in the world, as He was in the world. Give me so to know Christ and His *death*, that I may be made conformable to it, and may feel the virtue and power of the cross of Christ within me, in being crucified to the world, and having the world crucified to me, and in crucifying the flesh with the affections and lusts; that the body of sin may be destroyed, and that henceforth I may not serve sin, nor obey it in the lust thereof. Give me also so to know Christ, and the power of His *resurrection*, that like as Christ was raised up from the dead by the glory of the Father; so I also may walk in newness of life, and may mind and seek those things that are above, where Christ sitteth at the right hand of God.

Lord, make me ever mindful that I am not my own; but am bought with a price, even with the precious blood of Thy beloved Son. And oh! that the consideration of this astonishing instance of the divine love and mercy may so powerfully affect my heart, that I may be persuaded thereby to glorify Thee in my body, and in my spirit, which are Thine; and to live henceforward not unto myself, but unto Him that died for me. While I live, O Lord,

I will praise Thy name: I will sing praises unto my God, while I have my being. O let me shew forth Thy praise, not only with my lips, but in my life: let me praise and glorify Thee by ordering my conversation aright, by devoting my heart to Thy fear, and by offering up myself a living sacrifice, holy, and acceptable unto Thee, O God, which is my reasonable service.

Now the God of all grace, Who hath called me unto His eternal glory by Christ Jesus, stablish, strengthen, settle me: To Him be glory and dominion for ever and ever. *Amen.*

FRIDAY NOON.

The practice of Christian holiness enforced from a consideration of the redemption of the world by Jesus Christ; of His death upon the cross for us; and of the duty and reward of taking up our cross, and following Him.

In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made^a.

^a John i. 1—3.

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth ^b.

In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins ^c.

And as Moses lifted up the serpent in the wilderness; even so must the Son of Man be lifted up; That whosoever believeth in Him, should not perish, but have eternal life ^d.

But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled ^e;

For the Son of Man was betrayed unto the chief priests, and unto the scribes, and they condemned Him to death: And delivered Him to the Gentiles, to mock, and to scourge, and to crucify Him ^f.

And they took Jesus, and led Him away: And He bearing His cross, went forth into a place called the Place of a Scull, which is called in the Hebrew Golgotha, Where they

^b John i. 14.

^c 1 John iv. 9, 10.

^d John iii. 14, 15.

^e Acts iii. 18.

^f Matt. xx. 18, 19.

crucified Him; and two other with Him; on either side one, and Jesus in the midst^a.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost^b.

Thus Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, But made Himself of no reputation; and took upon Him the form of a servant; and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the crossⁱ.

But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted; yet He opened not His mouth: He *was* brought as a lamb to the slaughter, and as a sheep before

^a John xix. 16—18. ^b Ibid. ver. 28—30. ⁱ Phil. ii. 5—8.

her shearers is dumb, so He *opened* not His mouth. He was taken from prison, and from judgment: and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death;—because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed: He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great; and He shall divide the spoil with the strong; because He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors^k.

Now God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. For He hath made Him to

^k Isai. liii. 5—12.

be sin for us, Who knew no sin, that we might be made the righteousness of God in Him¹.

Christ also suffered for us, leaving us an example, that ye should follow His steps, Who did no sin, neither was guile found in His mouth, Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him That judgeth righteously^m.

And beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you; But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon youⁿ.

We must through much tribulation enter into the kingdom of God^o.

Yea, and all that will live godly in Christ Jesus, shall suffer persecution^p.

Yet if any man suffer as a Christian, let him not be ashamed^q.

For as the sufferings of Christ abound in

¹ 2 Cor. v. 21.

^m 1 Pet. ii. 21—23.

ⁿ 1 Pet. iv. 12—14.

^o Acts xiv. 22.

^p 2 Tim. iii. 12.

^q 1 Pet. iv. 16.

us; so our consolation also aboundeth by Christ^r.

And if we suffer, we shall also reign with Him; if we deny Him, He also will deny us^r.

Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life, shall lose it; but whosoever shall lose his life for My sake, and the Gospel's, the same shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me, and of My words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels^t.

Remember the word that I said unto you, the servant is not greater than his Lord; if they have persecuted Me, they will also persecute you^u.

In the world ye shall have tribulation; but be of good cheer, I have overcome the world^x.

He that endureth to the end shall be saved^y.

^r 2 Cor. ii. 5.

^t 2 Tim. ii. 12.

^u Mark viii. 34—38.

^u John xv. 20.

^x John xvi. 33.

^y Matt. x. 22.

Be thou faithful unto death, and I will give thee a crown of life^{*}.

God be merciful to me a sinner !

Our Father, Which art in heaven &c.

Prayer that we may be entitled to the benefits of Christ's sufferings and death ; and that we may be willing, if need be, to lay down our lives for Christ's sake, Who so freely laid down His life for us.

O ETERNAL Son of God ! the brightness of Thy Father's glory, and the express image of His person ! God blessed for ever ! Who, to save sinful men, wast pleased to become man, and to be all Thy life long a man of sorrows, and acquainted with grief ! persecuted, rejected, and at last crucified as a malefactor ! favourably, with mercy behold Thy servant, whom Thou hast redeemed with Thy most precious blood.

Thou That hast taken away the sins of the world ! Who hast abolished, and overcome death ! and destroyed him that had the power of it !

Have mercy upon me : and by Thy pre-

^{*} Rev. ii. 10.

cious death and passion, deliver me from this body of sin and death.

By the merit of Thy most bitter sufferings, by all the love Thou hast shewn to the children of men, I humbly beseech Thee, O Lord, look graciously upon me; and intercede for me with the Father, that for Thy sake He may be gracious unto me, and forgive me all my sins, and lift up the light of His countenance upon me.

And grant, O blessed Saviour, that I may always bear in my mind such a devout remembrance and feeling of Thy bitter passion, as may be a powerful protection of my soul against all the assaults of my spiritual adversaries; and effectually engage me to crucify the flesh with its affections and lusts; and to run with patience the race Thou hast set before me, evermore looking unto Thee, the Captain of our salvation, Who wast made perfect through suffering; and Who for the joy that was set before Thee didst endure the cross, despising the shame, and art now set down on the right hand of the throne of glory.

And I beseech Thee, O blessed Jesus! let the sense of Thy wonderful love in thus dying for my sake inflame my soul with such an invincible love of Thee, and with such an ardent zeal for Thy glory, that if ever Thy providence

should make it my duty, I may readily and cheerfully embrace death, though armed with the utmost terrors, rather than forsake Thee. Inspire me with courage and resolution from above, that no difficulties or dangers may ever affright me from Thy service; and that the apprehension of them may never transport me beyond the bounds of Christian decency and moderation. *Lord, whither shall I go? Thou hast the words of eternal life!*

O let the firm belief of the immortal joys and the glorious rewards Thou hast prepared for those that suffer for Thee, support me under all trials and temptations, that I may be a follower of them, who through faith and patience inherit the promises. Make me careful to *do* Thy holy will, that I may have comfort and joy if need be in *suffering* for it. Grant this, O blessed Lord, Who didst willingly lay down Thy life for me, and didst rise again from the dead, and now sittest at the right hand of the Father to intercede for all Thy faithful disciples. *Amen.*

Now to Jesus Christ, Who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth; unto Him that loved us, and washed us from our

sins in His own blood, And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. *Amen*^y.

And the Lord direct *our* hearts into the love of God, and into the patient waiting for Christ^z.

—◆—

SATURDAY NOON.

The practice of Christian holiness enforced from a confidence of the duty and of the reward of constancy, and perseverance in the faith and obedience of the Gospel.

No man having put his hand to the plough, and looking back, is fit for the kingdom of God^a.

If ye continue in My word, then are ye My disciples indeed^b.

If any be a hearer of the Word, and not a doer, he is like a man beholding his natural face in a glass: For he beholdeth himself, and

^y Rev. i. 5, 6.

^z 2 Thess. iii. 5.

^a Luke ix. 62.

^b John viii. 31.

goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed^c.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip^d.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good Word of God, and the powers of the world to come; If they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put Him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation^e.

^c James i. 23, 24, 25.

^d Heb. ii. 1.

^e Heb. vi. 4-9.

And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end; That ye be not slothful, but followers of them, who through faith and patience inherit the promises^f.

These all died in faith, not having received the promises; but having seen them afar off; and were persuaded of them, and embraced them, and confessed, that they were strangers and pilgrims on the earth^g.

Some were tortured, not accepting deliverance; that they might receive a better resurrection. And others had trial of cruel mockings and scourgings; yea moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented; (Of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth^h.

Wherefore seeing we also are compassed about with so great a cloud of witnesses; let us lay aside every weight, and the sin which

^f Ibid. ver. 11, 12.

^g Heb. xi. 13.

^h Ibid. ver. 35—38.

doth so easily beset us ; and let us run with patience the race that is set before us : Looking unto Jesus, the Author and finisher of our faith ; Who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him That endured such contradiction of sinners against Himself ; least ye be wearied, and faint in your minds ¹.

And let us not be weary in well-doing ; for in due season we shall reap, if we faint not ².

Being confident of this very thing, that He Which hath begun a good work in you, will perform it until the day of Jesus Christ ³.

Who will render to every man according to his deeds : To them, who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life ⁴.

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience ; that after ye have done the will of God, ye might receive the promise ⁵.

But if any man draw back, my soul shall have no pleasure in him ⁶.

For if after they have escaped the pollutions of the world, through the knowledge of the

¹ Heb. xii. 1—3.

² Gal. vi. 9.

³ Phil. i. 6.

⁴ Rom. ii. 6, 7.

⁵ Heb. x. 35, 36.

⁶ Ibid. ver. 38.

Lord and Saviour Jesus Christ, they are again entangled therein and overcome; the latter end is worse with them than the beginning: For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them^p.

Wherefore lift up the hands which hang down, and the feeble knees^q;

Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you^r.

Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it^s.

Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample^t.

I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus^u.

Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: For

^p 2 Pet. ii. 20, 21.

^q Heb. xii. 12.

^r Ibid. ver. 15.

^s Heb. iv. 1.

^t Phil. iii. 17.

^u Ibid. ver. 13, 14.

so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ*.

God be merciful to me a sinner.

Our Father, Which art in Heaven &c.

A solemn dedication of ourselves to God; and prayer for grace to make a faithful and blessed use of all those means and helps whereby we may be enabled to persevere in the faith and obedience of the Gospel.

O eternal Lord God, heavenly Father! Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; look down, I humbly beseech Thee, upon me, Thy depraved and wretched creature, who am ashamed to lift up my face unto Thee, when I consider how miserably I have defaced Thine image in my soul; and how after all my endeavours my nature is still clogged with many unreasonable lusts and passions; how much vanity and impertinence there yet remains in my mind, how much perverseness in my will, how much spiritual and carnal iniquity in mine affections and appetites. Lord,

* 2 Pet. i. 10, 11.

I have been long struggling with this body of sin and death; and yet upon all occasions I find myself still too prone to ———, O my God, have pity on me; and for Thine infinite mercies sake, for the sake of Thy dearly beloved Son in Whom Thou art well-pleased, pardon, I beseech Thee, all my sins and infirmities; and create me again after Thy likeness in righteousness and true holiness, that I may walk henceforward in newness of life, and with perfect health and vigour of soul may serve and glorify Thee for ever.

I come now before Thee, O Lord, to make a new dedication of myself to Thy service, and to implore the assistance of Thine Almighty grace to enable me to perform my religious vows and engagements. To Thee, O glorious Father, Son, and Holy Ghost, Three Persons in one God! I eternally devote myself, my soul and body, and all the powers and faculties of both. I utterly abjure every sinful practice; and I promise by Thy gracious assistance from this time forth for evermore to pay a sincere obedience to all Thy commandments. This, O Lord, in the sincerity of my soul I do here vow unto Thy divine Majesty: O Thou, Who alone workest in us both to will and to do of Thy good pleasure, and Who hast promised that Thou wilt never leave nor forsake

any of those who are truly desirous to serve and please Thee; let Thy Holy Spirit, I beseech Thee, be so powerfully, and so continually present with me, that I may faithfully perform what I have so solemnly promised. Inspire me more and more with patience and constancy of mind, that I may stand fast in these good resolutions, in despite of all temptations I shall ever meet with to the contrary. Suggest frequently to my mind those holy examples which Thou hast set before us in Thy sacred word, and most especially the example of our blessed Saviour; and incline my heart to imitate them in all virtuous and godly living.

And since I know that Thou art present with me wheresoever I am, and dost always behold me whatsoever I am doing; O do Thou possess my soul with such an habitual lively sense of this important truth, as may be a constant check to my sinful inclinations, and make me afraid of ever offending Thee, and incessantly careful and solicitous to please Thee.

Let Thy Blessed Spirit be my constant monitor, to put me frequently upon the consideration of my ways, and the serious examination of all mine actions; that so whenever I go astray, I may immediately be convinced of my error; and by a speedy and unfeigned repentance recover myself before I have gone

too far from my duty. And grant, I beseech Thee, that the sense of my past failings may render me more watchful and circumspect for the future; that whereinsoever I shall discover that I have done amiss, I may thenceforth be more strictly upon my guard, and more vigilant against those temptations that have been the occasion of my falling.

And that I may always serve Thee with freedom and alacrity, remove from me, I beseech Thee, all unprofitable sadness and melancholy; and help me to acquire an even tranquillity of mind, and a becoming cheerfulness of spirit: for which end, good Lord, do Thou inspire me with a lively sense, and earnest expectation of that blissful state towards which I am travelling; that having this glorious prospect always in mine eye, I may run the way of Thy commandments with delight; and forgetting those things which are behind, and reaching forth unto those things which are before, may be still pressing forward towards the mark for the prize of Thy high calling in Christ Jesus.

Finally, that I may be more and more strengthened and confirmed in the good resolutions I have now made, stir me up, I beseech Thee, to a diligent attendance on Thy public ordinances. Let it be a constant de-

light to me to wait on Thee in the assembly of Thy saints: and give me grace always to come before Thee with awful apprehensions of Thine infinite Majesty; to hear Thy word with reverence and attention; to offer up my prayers and thanksgivings with fervency and devotion; and to approach Thy holy table with that humility, and love, and gratitude, and resignation both of soul and body, which become the solemn remembrance and representation of my Saviour's dying love.

In these things, O Lord, and whatsoever else is needful to secure my perseverance in the faith and obedience of Thy Gospel, and the final salvation of mine immortal soul, I humbly beg that Thou wouldst be graciously pleased to assist me, for Jesus Christ His sake; to Whom with Thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Now God, and the Father of our Lord Jesus Christ[†],

Fill me with the knowledge of His will, in all wisdom and spiritual understanding; that *I may* walk worthy of the Lord unto all pleasing, being fruitful in every good work,

[†] Col. i. 3.

and increasing in the knowledge of God,
Strengthened with all might, according to His
glorious power, unto all patience and long-suf-
fering, with joyfulness *. *Amen.*

* Col. i. 9—11.

SECTION IV.

DEVOTIONS FOR THE AFTERNOON ;

containing the pious Christian's daily preparation for death and eternity ; in meditations thereon *wholly* taken from *Scripture*, and divided into *six* portions for the several days of the week ; with prayers suited to each portion.

MONDAY AFTERNOON.

On Man's mortality : the certainty of a future judgment : and the necessity of being always prepared for it.

1.

GOD created man to be immortal, and made Him to be an image of His own eternity. Nevertheless, through envy of the devil came death into the world, and they that do hold of his side do find it^a.

The serpent beguiled Eve through his subtilty^b.

And when the woman saw that the tree was good and that it was pleasant to the eyes, and a tree to be desired to make one wise, she

^a Wisd. ii. 23, 24.

^b 2 Cor. xi. 3.

took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat^c.

And unto Adam *God* said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life^d.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return^e.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned^f.

It is appointed unto men once to die^g.

All go unto one place; all are of the dust, and all turn to dust again^h.

For when the breath of man goeth forth, he shall turn again to his earth; and then all his thoughts perishⁱ.

And he (as a rotten thing) consumeth, as a garment that is moth-eaten^k.

The voice said, cry: and he said, what shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass

^c Gen. iii. 6.

^d Ibid. ver. 17.

^e Ibid. ver. 19.

^f Rom. v. 12.

^g Heb. ix. 27.

^h Eccles. iii. 20.

ⁱ Psal. cxlvi. 3.

^k Job xiii. 28.

withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass¹.

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away^m.

O that they were wise; that they understood this; that they would consider their latter endⁿ.

2.

Truly the light is sweet; and a pleasant thing it is for the eyes to behold the sun: But if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many: all that cometh is vanity. Rejoice O young man in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment^o.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil^p.

Because He hath appointed a day, in the which He will judge the world in righteousness, by that Man whom He hath ordained;

¹ Isai. xl. 6, 7. ^m James iv. 14. ⁿ Deut. xxxii. 29.

^o Eccles. xi. 7—9.

^p Eccles. xii. 14.

whereof He hath given assurance unto all men, in that He hath raised Him from the dead^a.

But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up^r.

3.

Watch therefore, for ye know not what hour your Lord doth come^s.

At midnight there was a cry made, behold, the bridegroom cometh; go ye out to meet Him^t.

And the Bridegroom came; and they that were ready went in with Him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But He answered and said, verily, I say unto you, I know you not^u.

Be ye therefore ready^v.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares^w.

^a Acts xvii. 31.

^r 2 Pet. iii. 10.

^s Matt. xxiv. 42.

^t Matt. xxv. 6.

^u Ibid. ver. 10—12.

^v Luke xii. 40.

^w Luke xxi. 34.

Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their Lord, when He will return from the wedding, that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord, when He cometh, shall find watching: verily, I say unto you, that He shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so; blessed are those servants*.

Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not*.

REMEMBER not, Lord, mine offences, nor the offences of my forefathers; neither take Thou vengeance of our sins: spare me, good Lord; spare Thy servant whom Thou hast redeemed with Thy most precious blood; and be not angry with me for ever.

Spare me, good Lord.

Lord have mercy upon me.

Christ have mercy upon me.

Lord have mercy upon me.

Our Father, Which art in heaven &c.

* Luke xii. 38.

* Ibid. ver. 40.

Prayer for grace to live in a constant dependence upon God, and an habitual preparation for death and judgment.

O ALMIGHTY God, the Father of the spirits of all flesh ! Whose never-failing Providence ordereth all things both in heaven and earth, I desire with the deepest humility and reverence to prostrate both soul and body before Thee, begging that Thou wouldst give me grace to make a right use and improvement of all Thy dispensations towards myself and all mankind.

I acknowledge it of Thy bounty alone that I had my being : and I adore Thy mercy and long-suffering for preserving me thus long in the land of the living. My many days and years of health and comfort were Thy gift ; and my deliverances out of the troubles and dangers where-with I have at any time been afflicted, as well as the prevention of those which I have never felt, are owing to Thee alone. Man doth not live by bread and care, but by the word and blessing which proceedeth out of the mouth of God.

Grant me, I beseech Thee, a due sense of mine entire dependence upon Thee ; and grace to behave myself in conformity thereto. Inspire me with that true and heavenly wisdom, which may help me to discern aright the rea-

sons, and enable me to answer the ends of all Thy dealings with me; that in all conditions I may submit myself entirely to Thy good pleasure; and glorify God in the day of visitation.

And since it is appointed for all men once to die, and after that the judgment; suffer me not, I pray Thee, to forget that I am a stranger upon earth; but help me to disengage my heart from the things here below, which cannot profit in the day of wrath; that my hopes and mine affections may be unalterably fixed upon those better things above, those eternal treasures which Thou hast prepared for them that love Thee.

Let the thoughts and certain expectation of death and judgment be so constantly, so powerfully present to my soul, that in what hour soever my Lord shall come, I may be found ready to meet Him, and to go in with Him to the marriage. Even so, O blessed Jesus, grant me in such manner to pass through things temporal, that I finally lose not the things eternal, but may faithfully use and improve Thy grace here, till grace at last be consummated in glory, and I translated to my Master's joy. All which I beg for Thine own merit's sake, mine only Mediator and Redeemer; to Whom with the Father, and the Holy Spirit,

be ascribed, as is most due, all honour and glory, dominion and power, thanksgiving and praise, and humble adoration, henceforth and for evermore. *Amen.*

O Almighty Lord, Who art a most strong tower to all them that put their trust in Thee; to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore my defence; and make me to know and feel that there is none other Name under heaven given to man, in Whom, and through Whom I may receive health and salvation, but only the Name of our Lord Jesus Christ.

Unto God's gracious mercy and protection I commit myself: Lord bless me and keep me: Lord make Thy face to shine upon me, and be gracious unto me: Lord, lift up Thy countenance upon me, and give me peace, both now and evermore. *Amen.*

TUESDAY AFTERNOON.

The shortness and vanity of this life. No possibility of dying in peace, and reconciliation with God, without a timely repentance of all the sins of our life.

1.

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not ^a.

Man dieth and wasteth away; yea, man giveth up the ghost; and where is he ^b?

His days are determined; the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass ^c.

Lord, make me to know mine end, and the measure of my days, what is it; that I may know how frail I am.

Behold, Thou hast made my days as an handbreadth, and mine age is as nothing before Thee: verily every man at his best estate is altogether vanity ^d.

For a thousand years in Thy sight are but as yesterday, seeing that is past as a watch in the night.

^a Job. xiv. 1, 2.

^b Ibid. ver. 10.

^c Ibid. ver. 5.

^d Psal. xxxix. 4, 5.

As soon as Thou scatterest them, they are even as a sleep ; and fade away suddenly like the grass.

In the morning it is green, and groweth up ; but in the evening it is cut down, dried up, and withered.

For we consume away in Thy displeasure ; and are afraid at Thy wrathful indignation.

Thou hast set our misdeeds before Thee, and our secret sins in the light of Thy countenance.

For when Thou art angry, all our days are gone ; we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten : and though men be so strong, that they come to fourscore years ; yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone *.

2.

And now, Lord, what is my hope ? truly my hope is even in Thee^f.

I have sinned : what shall I do unto Thee, O Thou preserver of men^g ?

I will confess my wickedness, and be sorry for my sin^h.

I said, I will take heed unto my ways, that I offend not in my tongueⁱ.

* Psal. xc. 4—10. ^f Psal. xxxix. 8. ^g Job vii. 20.

^h Psal. xxxviii. 18. ⁱ Psal. xxxix. 1.

And keep innocency, and take heed to the thing that is right; for that shall bring a man peace at the last ^k.

When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity ^l.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them ^m.

Hear my prayer, O Lord, and with Thine ears consider my calling: hold not Thy peace at my tears.

For I am a stranger with Thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen ⁿ.

For Thou art the God of my strength ^o,

The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.

Lord, be merciful unto me: heal my soul, for I have sinned against Thee ^p.

O remember not against us our former iniquities: let Thy tender mercies speedily prevent us ^q.

^k Psal. xxxvii. 38.

^l Psal. xxxix. 12.

^m Ibid. ver. 7.

ⁿ Ibid. ver. 13—15.

^o Psal. xliii. 2.

^p Psal. xli. 3, 4.

^q Psal. lxxix. 8.

Help us, O God of my salvation, for the glory of Thy name: deliver us; and purge away our sins for Thy name's sake^r.

Deal bountifully with Thy servant, that I may live, and keep Thy word^r.

So teach us to number our days, that we may apply our hearts unto wisdom^r.

Let me die the death of the righteous; and let my last end be like his^u.

O send out Thy light and Thy truth; let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacles^x.

Remember not, Lord, mine offences &c.
p. 177.

Lord have mercy upon me &c. p. 177.

Our Father, Which art in Heaven &c.

*Prayer for the forgiveness of our sins, and a
happy death.*

O most merciful God! Who, according to the multitude of Thy mercies, dost so put away the sins of those that truly repent, that Thou rememberest them no more, open Thine eye

^r Psal. lxxix. 9.

^r Psal. cxix. 17.

^r Psal. xc. 12.

^u Numb. xxiii. 10.

^x Psal. xliii. 3.

of mercy upon me Thy servant, who most earnestly desire pardon and forgiveness. Renew in me, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by mine own carnal will and frailness : preserve and continue me in the unity of the Church : consider my contrition : accept my humiliation : increase my faith. And forasmuch as I put my full trust only in Thy mercy, impute not unto me my former sins ; but strengthen me with Thy Blessed Spirit, that I may live the residue of my life to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in my generation. And when Thou art pleased to take me hence, take me unto Thy favour, through the merits of Thy dearly beloved Son Jesus Christ our Lord. *Amen.*

Prayer for peace and comfort in the hour of death.

O Almighty Lord, Father of mercies, and God of all comfort, our only help in time of need ! I beseech Thee likewise to accept the devout prayers and supplications which I now offer up to Thy Divine Majesty with respect to the time of my greatest extremity, the last and most important conflict of my life. Do Thou *then*, O Lord, look graciously upon Thy

servant, and visit me with Thy salvation : send me help from above, and deliver me from the snares and terrors of the wicked one: sustain mine agonies with the peaceful comforts of a quiet and good conscience, and of perfect reconciliation with Thee my God. Lord, as Thou bringest me nearer to Thyself, so let my love and my desires of Thee be stronger. And oh ! that it may please Thee in Thine abundant mercy, to afford me some sweet foretaste of future bliss, that I may triumph even in death itself.

But if in this I know not what I ask, yet at least suffer not my faith to be shaken, nor Thy loving-kindness to fail. And however Thou dealest with this corruptible body, let my soul, I beseech Thee, be precious in Thy sight ; and the more the outward man decays, strengthen me so much the more continually with Thy grace and Holy Spirit in the inner man. Give me unfeigned repentance for all the errors of my life past, and stedfast faith in Thy Son Jesus, that my sins may be done away by Thy mercy, and my pardon sealed in Heaven before I go hence and be no more seen.

In Thy mercy, O Lord, I put my full trust ; in Thy mercy alone, and in the merits and sufferings of my crucified Saviour. So fit and prepare me, I beseech Thee, for the hour of

death, that my departure hence may be in peace, and in Thy favour, and my soul may be received into those Heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity; and that at the resurrection of the just my body may be reunited to my soul, and fashioned like unto Christ's glorious body; and I may be admitted into the everlasting kingdom of glory; through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. *Amen.*

O Almighty Lord, Who art &c. p. 180.

Unto God's gracious mercy &c. p. 180.

WEDNESDAY AFTERNOON.

The uncertainty of the time of our death : life and immortality brought to light through the Gospel : the judgment of the last day universal.

I must work the works of Him that sent Me while it is day : the night cometh, when no man can work *.

For man also knoweth not his time : as the

* John ix. 4.

fishes that are taken in an evil net ; and as the birds that are caught in the snare ; so are the sons of men snared in an evil time, when it falleth suddenly upon them ^b.

He said ^c I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease ; eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee ; then whose shall those things be which thou hast provided ^d ?

O God, thou knowest my foolishness, and my sins are not hid from Thee ^e.

Remember, I beseech Thee, that Thou hast made me as the clay ; and wilt Thou bring me into dust again ^f ?

Are not my days few ? Cease then, and let me alone, that I may take comfort a little,

Before I go whence I shall not return, even to the land of darkness, and the shadow of death.

A land of darkness, as darkness itself ; and of the shadow of death, without any order ; and where the light is as darkness ^g.

I would seek unto God, and unto God would I commit my cause ^h.

Though He slay me, yet will I trust in Him ⁱ.

^b Eccles. ix. 12.

^c Luke xii. 18, 19.

^d Ibid. ver. 20.

^e Psal. lxxix. 5.

^f Job x. 9.

^g Ibid. ver. 20, 21, 22.

^h Job v. 8.

ⁱ Job xiii. 15.

For He hath said, I will never leave thee,
nor forsake thee^k.

The Lord killeth, and maketh alive; He
bringeth down to the grave, and bringeth up^l.

God is our God for ever and ever: He will
be our guide even unto death^m.

What time I am afraid, I will trust in Theeⁿ.

Yea, though I walk through the valley of
the shadow of death, I will fear no evil; for
Thou art with me; Thy rod and Thy staff they
comfort me^o.

For I know whom I have believed, and am
persuaded that He is able to keep that which
I have committed unto Him against that day^p.

Who hath saved us, and called us with an
holy calling, not according to our works, but
according to His own purpose and grace,
which was given us in Christ Jesus before the
world began; But is now made manifest, by
the appearing of our Saviour Jesus Christ,
Who hath abolished death, and hath brought
life and immortality to light through the Gos-
pel^q.

For as in Adam all die; even so in Christ
shall all be made alive^r.

For God so loved the world, that He gave

^k Heb. xiii. 5.

^l 1 Sam. ii. 6.

^m Psal. xlviii. 14.

ⁿ Ibid. lvi. 8.

^o Ibid. xxiii. 4.

^p 2 Tim. i. 12.

^q Ibid. ver. 9, 10.

^r 1 Cor. xv. 22.

His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*.

And this is the Father's will Which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day†.

I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell, and of death‡.

Death is swallowed up in victory*.†

I saw a great white throne, and Him that sat on it; from Whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire‡.

And whosoever was not found written in the book of life, was cast into the lake of fire*.

* John iii. 16.

† Ibid. vi. 39.

‡ Rev. i. 18.

* 1 Cor. xv. 54. ‡ Rev. xx. 11—14. * Ibid. ver. 15.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death^a.

But he that overcometh, shall inherit all things; and I will be his God, and he shall be My son^b.

Remember not, Lord, mine offences &c.,
p. 177.

Lord have mercy upon me &c.

Our Father, Which art in Heaven &c.

*Prayer for a blessed departure out of this life; and
for spiritual strength and comfort in the hour of
death.*

O ALMIGHTY God, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; I humbly commend my sinful soul into Thy hands, as into the hands of a faithful Creator and most merciful Saviour, most humbly beseeching Thee that it may be precious in Thy sight.

Wash it, I pray Thee, in the blood of that

^a Rev. xxi. 8. 7.

^b Ibid. ver. 7.

immaculate Lamb, Which was slain to take away the sins of the world; that whatsoever defilement it may have contracted in the midst of a miserable and naughty world through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may at its departure out of the body be presented pure, and without spot before Thee.

And grant, O Lord, that the daily spectacles of mortality which I see may incline me seriously to consider how frail and uncertain my condition is; and teach me so to number my days, that I may constantly apply my heart to that holy and heavenly wisdom whilst I live here, which will in the end bring me to life everlasting.

And O Thou Who art our only help in time of need, strengthen me, I beseech Thee, in my last agonies: and as my strength decays let my pains wear off; but when my strength fails, O let not my faith fail: even in death enable me to trust in Thee.

Deliver me from all violent disorders of a troubled fancy, or painful delusions of my ghostly enemy. Oh! let him not be able to disturb or terrify me, or any way prevail against me. Have me in Thy custody, O holy Father; for nothing can take me out of Thy hands. Give Thy holy angels charge to stand about me, to guard and receive my soul at my

departure; and to conduct and carry it to the blessed receptacles of rest and peace.

If it be Thy gracious will, O Lord, make my pains short, and my death easy; at least not extremely tedious or grievous to me. But if Thou hast otherwise ordered, Thy blessed will be done: only give me patience to bear them, and spiritual comforts under them, and in Thine own appointed time make my death my passage to a joyful resurrection unto a blessed and eternal life, through Jesus Christ our Lord.
Amen.

O Almighty Lord, Who art &c. p. 180.

Unto God's gracious mercy &c. p. 180.

THURSDAY AFTERNOON.

The certainty of death, and of a general resurrection unto eternal life.

There is a time to be born, and a time to die^a.

I know that Thou wilt bring me to death, and to the house appointed for all living^b.

^a Eccles. iii. 2.

^b Job xxx. 23.

When a few years are come, then I shall go the way whence I shall not return^c.

If I wait, the grave is mine house: I have made my bed in the darkness.

I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister^d.

All flesh shall perish together; and man shall turn again unto dust^e.

Our days on the earth are as a shadow, and there is none abiding^f.

What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave^g?

Man being in honour abideth not: he is like the beasts that perish^h.

He shall go to the generation of his fathers: they shall never see lightⁱ.

They are laid in the grave: death shall feed on them; and their beauty shall consume in the grave from their dwelling^k.

But God will redeem my soul from the power of the grave; for He shall receive me^l.

Therefore my heart is glad; and my glory rejoiceth; my flesh also shall rest in hope^m.

For I know that my Redeemer liveth, and

^c Job xvi. 22.

^d Ibid. xvii. 13, 14.

^e Ibid. xxxiv. 15.

^f 1 Chron. xxix. 15.

^g Psal. lxxxix. 48.

^h Ibid. xlix. 12.

ⁱ Ibid. ver. 19.

^k Ibid. ver. 14.

^l Ibid. ver. 14, 15.

^m Ibid. xvi. 9.

that He shall stand at the latter day upon the earth :

And though after my skin, worms destroy this body ; yet in my flesh shall I see God^a.

For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living^b.

For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death^c.

O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, Which giveth us the victory, through our Lord Jesus Christ^d.

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself^e.

Jesus said unto her, I am the resurrection and the life : he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die^f.

For if we believe that Jesus died, and rose

^a Job xix. 25, 26. ^b Rom. xiv. 9. ^c 1 Cor. xv. 25, 26.

^d Ibid. ver. 55—57. ^e Phil. iii. 21. ^f John xi. 25, 26.

again, even so them also which sleep in Jesus will God bring with Him¹.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord².

Remember not Lord mine offences &c. p. 177.

Lord have mercy upon me &c. p. 177.

Our Father, Which art in Heaven &c.

Prayer for grace to enable us so to live, that we may give a joyful account in the day of the general judgment.

O ALMIGHTY and eternal God! the Creator of all things! Who hast made my days upon earth as it were a span long, and mine age even as nothing in respect of Thee; give me grace, I humbly beseech Thee, to live under such a constant sense of my mortality, and of the shortness and uncertainty of this present

¹ 1 Thess. iv. 14.

² Ibid. ver. 16, 17.

life; that death may never surprise me in an hour when I am not aware: but being always provided with oil in my lamp I may be ready whenever the Bridegroom shall come, to enter with Him into the marriage feast; and receive a blessing among those who watch and wait for the coming of their Lord; to Whom with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Prayer for grace to prepare our souls for the society of glorified spirits in heaven.

O ETERNAL God, with Whom do live the spirits of them that depart hence in the Lord; and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; I give Thee humble thanks for that it hath pleased Thee to give us so clear a revelation of life and immortality by Thy Son Jesus Christ: and I most humbly beseech Thee to give me grace in this my day of trial and probation, to fit myself for the employment of eternity, by weaning my heart from the things of this world, and by setting mine affections on things above, and having my conversation in heaven; that when I put off this frail body my soul may be immediately brought into the blessed society of just men

made perfect, and readily join with them in singing praises and hallelujahs to Thee for ever and ever; through Thine only Son Jesus Christ our Lord. *Amen.*

O Almighty Lord, Who art &c. p. 180.

Unto God's gracious mercy &c. p. 180.

FRIDAY AFTERNOON.

The troubles and afflictions of this life. The duty and blessedness of patience and perseverance to the end.

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions! to the man that hath nothing to vex him, and that hath prosperity in all things ^a!

O death, acceptable is thy sentence to the needy, and unto him whose strength faileth; that is now in the last age, and is vexed with all things ^b!

For what hath man of all his labour, and of the vexation of his heart, wherein he hath la-

^a Eccclus. xli. 1.

^b Ibid. ver. 2.

houred under the sun? For all his days are sorrows, and his travel grief; yea, his heart taketh not rest in the night ^c.

Few and evil have the days of the years of my life been ^d.

Although affliction cometh not forth of the dust; neither doth trouble spring out of the ground;

Yet man is born unto trouble as the sparks fly upward ^e.

All things are full of labour; man cannot utter it ^f.

Sore travail hath God given to the sons of man, to be exercised therewith ^g.

But my son, despise not the chastening of the Lord; neither be weary of His correction. For whom the Lord loveth, He correcteth; even as a father the son in whom he delighteth ^h.

If ye endure chastening, God dealeth with you as with sons; for what son is he, whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the

^c Eccles. ii. 22, 23. ^d Gen. xlvii. 9. ^e Job v. 6, 7.

^f Eccles. i. 8. ^g Ibid. ver. 13. ^h Prov. xiii. 11, 12.

Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby¹.

Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator².

The souls of the righteous are in the hand of God, and there shall no torment touch them¹.

Though they be punished in the sight of men; yet is their hope full of immortality: And having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for Himself².

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours³.

And they repenting, and groaning for anguish of spirit shall say within themselves, This was he whom we had sometimes in derision, and a

¹ Heb. xii. 7—11.

² 1 Pet. iv. 19.

³ Wisd. iii. 1.

² Ibid. ver. 4, 5.

³ Ibid. v. 1.

proverb of reproach. We fools accounted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints? Therefore have we erred from the way of truth; and the light of righteousness hath not shined unto us; and the Sun of Righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts, where there lay no way; but as for the way of the Lord, we have not known it. What hath pride profited us? or what good have riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by^o.

But the righteous live for evermore: their reward also is with the Lord; and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His arm shall He protect them^p.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him^q.

^o Ibid. ver. 3—9.

^p Ibid. ver. 15, 16.

^q Jam. i. 12.

Then shall the righteous shine forth as the sun in the kingdom of their Father'.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever'.

Litany consisting of deprecations and petitions respecting the time of our sickness and death.

REMEMBER not, Lord, mine offences, nor the offences of my forefathers; neither take Thou vengeance of our sins: spare me, good Lord; spare Thy servant whom Thou hast redeemed with Thy most precious blood, and be not angry with me for ever.

Spare me, good Lord.

From the guilt and burden of my sins; from the sting and terrors of conscience; from the illusions and assaults of my ghostly enemy; and from the bitter pains of eternal death,

Good Lord, deliver me.

From all impatience, and repining at Thy chastisements; from dejection of spirit, and distrust of Thy mercies; from the fear of death; and from such extremity of sickness, anguish,

or agony, as may any way withdraw my mind from Thee,

Good Lord, deliver me.

By Thy manifold and great mercies ; by the all-sufficient merits of Jesus Christ Thy Son ; by His agony and bloody sweat ; by His bitter cross and passion ; by His glorious resurrection and ascension ; by His continual intercession for us at Thy right hand ; and by the graces and comforts of the Holy Ghost,

Good Lord, deliver me.

In all the changes and chances of this mortal life ; in the day of prosperity, and in the day of adversity ; in the hour of death, and in the day of judgment,

Good Lord, deliver me.

I wretched sinner do beseech Thee to hear me, O Lord God ; and that it may please Thee to look upon me with the eyes of Thy mercy ; to give me comfort, and sure confidence in Thee ; and in all my dangers and necessities to stretch forth the right hand of Thy Majesty to help and defend me, and to keep me in perpetual peace and safety ;

I beseech Thee to hear me, good Lord.

That it may please Thee to remember me with the favour Thou bearest unto Thy chosen ; and to give me grace so to follow the good examples of Thy servants departed this life in

Thy faith and fear, that with them I may be partaker of Thy heavenly kingdom;

I beseech Thee to hear me, good Lord.

That it may please Thee to sanctify to me all Thy fatherly corrections; and to grant, that whensoever Thou shalt be pleased to cast me on the bed of sickness, the sense of my weakness may add strength to my faith, and seriousness to my repentance; and I may so take Thy visitation, that after this painful life ended I may dwell with Thee in life everlasting;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me an entire resignation to Thy blessed will; to wean mine affections from things below; and to fill me with ardent desires after heaven; and finally to make me a partaker of all Thy blessings, and promises in Christ Jesus;

I beseech Thee to hear me, good Lord.

That it may please Thee to fill my soul with such a comfortable sense and assurance of my reconciliation with Thee; that when Thou shalt call me to walk through the valley of the shadow of death, I may fear no evil; but may lay me down in peace, and when I awake up may be satisfied with Thy presence in Thy glory;

I beseech Thee to hear me, good Lord.

That it may please Thee to give Thy holy angels charge over me to assist me in my last conflict, and to conduct my soul into the blessed society of Thy saints in Paradise; there to rest in joy and peace, till Thou shalt vouchsafe to my body a part in the blessed resurrection to life and glory;

I beseech Thee to hear me, good Lord.

Son of God, I beseech Thee to hear me.

O Lamb of God, That takest away the sins of the world,

Grant me Thy peace.

O Lamb of God, that Takest away the sins of the world,

Have mercy upon me.

O Christ, hear me.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

Our Father, Which art in Heaven &c.

I HUMBLY beseech Thee, O Father, mercifully, to look upon mine infirmities; and for the glory of Thy name turn from me, all those evils that I most righteously have deserved; and grant that in all my troubles I may put my whole trust and confidence in Thy mercy, and ever-

more serve Thee in holiness and pureness of living, to Thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

O GOD, merciful Father, Who despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; mercifully assist the prayers that I make before Thee in all my troubles and adversities whensoever they oppress me: and grant that in all my sufferings here upon earth I may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost may unfeignedly love and bless Thy holy name; and earnestly desire to be dissolved, and to be with Thee, O blessed Jesus, Who sittest at the right hand of God, and hast promised that Thou wilt not leave us comfortless; but wilt send Thy Holy Ghost to comfort us, and to exalt us unto the same place whither Thou art gone before; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

O almighty Lord, Who art &c. p. 180.

Unto God's gracious mercy &c. p. 180.

SATURDAY AFTERNOON.

All men equally subject to death. The death of the righteous, a passage to a glorious immortality. A greater degree of glory appointed for those, who through much tribulation enter into the kingdom of God.

Is there not an appointed time to man upon earth? Are not his days also like the days of an hireling^a?

We are but of yesterday, and know nothing; because our days upon earth are a shadow^b.

We dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth^c.

Wise men also die, and perish together, as well as the ignorant and foolish, and leave their riches for other^d.

There is no man that hath power over the Spirit, to retain the Spirit: neither hath he power in the day of death; and there is no discharge in that war^e.

He cometh in with vanity, and departeth in darkness; and his name shall be covered with darkness^f.

^a Job vii. 1.

^b Job viii. 9.

^c Job iv. 19.

^d Psal. xlix. 10.

^e Eccles. viii. 8.

^f Eccles. vi. 4.

One dieth in his full strength, being wholly at ease, and quiet ;

His breasts are full of milk, and his bones are moistened with marrow :

And another dieth in the bitterness of his soul, and never eateth with pleasure.

They shall lie down alike in the dust, and the worms shall cover them ^a.

But I said, O my God, take me not away in the midst of mine age : as for Thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the work of Thy hands.

They shall perish ; but Thou shalt endure : they all shall wax old as doth a garment.

And as a vesture shalt Thou change them, and they shall be changed ; but Thou art the same, and Thy years shall not fail.

The children of Thy servants shall continue ; and their seed shall be established before Thee ^b.

I will ransom them from the power of the grave : I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction ^c.

Precious in the sight of the Lord is the death of His saints ^d.

^a Job xxi. 23—26. ^b Psal. cii. 24—28. ^c Hos. xiii. 14.

^d Psal. cxvi. 15.

They that sow in tears, shall reap in joy¹.
And their inheritance shall be for ever^m.

And when the chief Shepherd shall appear,
ye shall receive a crown of glory that fadeth
not awayⁿ.

I beheld, and lo! a great multitude, which
no man could number, of all nations, and kin-
dreds, and people, and tongues, stood before
the throne, and before the Lamb, clothed with
white robes, and palms in their hands^o.

These are they which came out of great tri-
bulation, and have washed their robes, and
made them white in the blood of the Lamb.
Therefore are they before the throne of God,
and serve Him day and night in His temple:
and He That sitteth on the throne shall dwell
among them^p.

He that hath an ear, let him hear what the
Spirit saith unto the Churches; To him that
overcometh will I give to eat of the hidden
manna, and will give him a white stone, and
in the stone a new name written, which no man
knoweth saving he that receiveth it¹.

The same shall be clothed in white raiment;
and I will not blot out his name out of the

¹ Psal. cxxvi. 5.

^m Psal. xxxvii. 18.

ⁿ 1 Pet. v. 4.

^o Rev. vii. 9.

^p Ibid. ver. 14, 15.

¹ Rev. ii. 17.

book of life, but I will confess his name before My Father, and before His angels^{*}.

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne^{*}.

Remember not, Lord, mine offences, p. 177.

Lord have mercy upon me &c. p. 177.

Our Father, Which art in Heaven &c.

Prayer for a blessed death.

O ETERNAL and everliving God, Who didst at first breathe into man the breath of life; and when Thou takest away that breath he dies, and is turned again to his dust; look with compassion, I beseech Thee, upon me Thy creature; and let Thy good Spirit work in me whatsoever Thou seest wanting to fit and prepare me for the time of my dissolution.

Give me that sincere and earnest repentance, to which Thou hast promised mercy and pardon. Wean my heart from the world, and all its fading vanities; and make me to pant after

^{*} Rev. iii. 5.

^{*} Ibid. ver. 21.

those more excellent and durable joys which are at Thy right hand for ever. Lord, lift Thou up the light of Thy countenance upon me : and in all the pains of my body, and all the agonies of my spirit, let Thy comforts refresh my soul, and enable me patiently to wait till my change come.

And grant, O Lord, that when mine earthly house of this tabernacle is dissolved, I may have a building of God, a house not made with hands, eternal in the heavens ; and that for His sake, Who by His precious death hath purchased for all believers a sure and certain title to everlasting life, Jesus Christ, Thine only Son our Lord. *Amen.*

Prayer for a joyful resurrection to eternal life.

O MERCIFUL God, the Father of our Lord Jesus Christ, Who is the resurrection and the life ; in Whom whosoever believeth shall live, though he die ; and whosoever liveth and believeth in Him, shall not die eternally ; I meekly beseech Thee, O Father, to raise me from the death of sin unto the life of righteousness, that when I shall depart this life I may rest in Him, as all Thy faithful departed do ; and that at the general resurrection in the last day I may be found acceptable in Thy

sight, and receive the blessing which Thy well-beloved Son shall then pronounce on all that love and fear Thee, saying, *come ye blessed children of my Father; receive the kingdom, prepared for you from the beginning of the world:* Grant this, I beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Thanksgiving for all God's saints, who have departed this life in the faith and practice of Christ's holy religion.

I BESEECH Thee likewise, O Lord, to accept mine unfeigned thanks and praises to Thy divine Majesty for the graces and virtues Thou hast wrought in Thy saints, and by them bestowed upon Thy church from the beginning of the world, who by their lives and labours have shined forth as lights in their several generations; such as were the holy patriarchs, prophets, apostles, martyrs, and confessors, whom we remember with honour, and commemorate with joy; and for whom, with all other Thy happy servants, our fathers and brethren, who have departed this life with the seal of faith, and do now rest in the sleep of peace, I praise and magnify Thy glorious name; most humbly desiring that I

may so follow their good examples, that I may, together with them, attain to the resurrection of the just, and have my perfect consummation both of soul and body in Thy kingdom of glory, through Jesus Christ our Lord. *Amen.*

The Almighty Lord, Who is &c. p. 180.

Unto God's gracious mercy &c. p. 180.

END OF THE OFFICE OF DAILY DEVOTION.

SUPPLEMENT.



PRAYERS TO BE USED UNDER SPECIAL CIRCUMSTANCES.

*By parents on behalf of their children. From
Bishop Taylor.*

O ALMIGHTY and most merciful Father, Who hast promised children as a reward to the righteous, and hast given them to me as a testimony of Thy mercy, and an engagement of my duty ; be pleased to be a Father unto them, and give them healthful bodies, understanding souls, and sanctified spirits, that they may be Thy servants and Thy children all the days of their life. Let a great mercy and providence lead them through the dangers, and temptations, and ignorances of their youth ; that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by Thy restraining grace their duty to Thee may be secured in the midst of a crooked and untoward generation : and if it seem good in Thine eyes, let me be enabled to provide conveniently for the support of their persons, that they may not be

destitute and miserable at my death ; or if Thou shalt call me off by a more timely summons, let their portion be Thy care, mercy, and providence over their bodies and souls, that they may never live a vicious life, nor die a violent or untimely death ; but let them glorify Thee here with a free obedience, and the duties of a whole life, that when they have served Thee in their generation, they may be co-heirs with Christ in the glory of Thine eternal kingdom, through the same our Lord Jesus Christ. *Amen.*

On the return of a birth-day, or the beginning of a new year. From Dr. Johnson.

ALMIGHTY and everlasting God, in Whose hands are life and death, by Whose will all things were created, and by Whose providence they are sustained, I Thine unworthy servant return Thee most humble and hearty thanks for that Thou hast given me life, and that Thou hast continued it to this time ; that thou hast hitherto forborne to snatch me away in the midst of sin and folly, and hast permitted me still to enjoy the means of grace, and vouchsafed to call me yet again to repentance. Grant, O merciful Lord, that Thy call may not be vain ; that my life may not be continued to

increase my guilt, and that Thy gracious forbearance may not harden my heart in wickedness. Let me remember, O my God, that as days and years pass over me, I approach nearer to the grave where there is no repentance; and grant that by the assistance of Thy Holy Spirit I may so pass through this life, that I may obtain life everlasting, for the sake of our Lord Jesus Christ. *Amen.*

On behalf of a sick friend. From the New Manual.

O ALMIGHTY God, the help of all that put their trust in Thee, incline Thine ear to me, who desire now to make my prayer and supplication in behalf of Thy servant now lying on the bed of sickness. Look upon him, I beseech Thee, with pity and compassion; be favourable and gracious unto him according to his need and the multitude of Thy tender mercies in Christ Jesus our Lord.

In submission to Thy most wise disposal, I implore Thee to abate his distemper, to ease his pains, and to restore him in Thy due time to health and strength: but however Thou shalt be pleased to deal with his corruptible body, yet let his soul be ever precious in Thy sight; wash it, O Lord, in the blood of Thy blessed

Son, that cleansed from all defilements it may be presented pure and spotless before the throne of Thy grace.

O give him a right discerning of the things which belong unto his peace; enable him to finish the great work he has to do; give him true repentance of all his sins, and a firm reliance on Thy most gracious promises; and grant him that peace of God which passeth all understanding. Fit him, O Lord, I pray Thee, for living, and dying, for whatever in Thy wise and righteous providence Thou hast designed for him; and if Thou hast determined that this sickness shall be a sickness unto death, prepare him, O merciful God, by Thy grace for Thy blessed Self, and grant him a safe and comfortable passage out of this world to that which is infinitely better, through the merits and mediation of Thy blessed Son, our Saviour Jesus Christ.

*To be used if there appears little hope of recovery,
From the same.*

O LORD, we pray Thee, raise up Thy power, and come among us, and with great might succour Thy servant now languishing in great weakness of body. Look with mercy on him, who in our eyes is now drawing near the time

of his dissolution. Perfect, O Lord, his repentance, and make it effectual, through the blood of the ever-blessed Jesus. For Christ's sake pardon all the errors of his past life, that he may come to his great change without guilt, and that he may feel its approach without fear. O grant that through the valley of the shadow of death he may look to the bright regions of eternal bliss, in a well-grounded assurance of reconciliation with Thee. But whether Thou seest fit to give him such a foretaste of happiness, yet, O merciful God, take him not out of this world until Thou hast fitted and prepared him for a better, that when he goes forth to meet the bridegroom, he may not find the door for ever shut against him. O Lord, with Thee nothing is impossible—if Thou wilt, Thou canst even yet raise him up, and grant him a longer continuance amongst us—nevertheless, not our will but Thine be done: into Thy hands we desire to commit him: to Thy mercies in Christ Jesus we commend him. O Lord, hear his prayers, and the prayers of all his friends for him: support him in his last agonies; strengthen him under all his weaknesses; visit him with the strong consolations of the Holy Spirit; and finally receive him into the blessed society of saints and angels, there to love, and praise, and adore

Thee to all eternity, through the merits of Thy beloved Son, Jesus Christ the righteous. *Amen* and *Amen*.

On engaging in a new pursuit. From Dr. Johnson.

O GOD, Who hast ordained that whatever is to be desired should be sought by labour, and Who by Thy blessing bringest honest labour to good effect, look with mercy upon my studies and endeavours. Grant me, O Lord, by Thy Holy Spirit, to design only what is lawful and right; enable me so to shun sloth and negligence, that every day may discharge part of the task which Thou hast allotted me; and so further with Thy help that labour, which without Thy help must be ineffectual, that I may obtain in mine undertaking such success as will most promote Thy glory, and the salvation of mine own soul, for the sake of Jesus Christ Thine only Son, our Lord. *Amen*.

On undertaking a journey. From Bishop Taylor.

O ALMIGHTY God, Who fillest all things with Thy presence, and art a God afar off, as well as near at hand, be pleased to guide me in my journey; preserving me from all perils and dangers, from sudden and sad accidents. Pros-

per my journey to Thy glory, and to all mine innocent purposes; and preserve me from all sin, that I may return in peace and holiness, with Thy favour and Thy blessing, and may serve Thee with thankfulness and obedience all the days of my pilgrimage: and at last bring me to Thy heavenly kingdom, to dwell in Thy presence, and to sing Thy praises to all eternity, through Jesus Christ. *Amen.*

*For a blessing on the use of medicine. From
Bishop Taylor.*

O MOST blessed and eternal Jesus, the great physician of our souls, the sun of righteousness arising with healing in Thy wings, Who disposest every great and little accident to the glory of God, and to the comfort of them that love and serve Him, be pleased to bless the ministry of Thy servant in order to mine ease and health, direct his judgment, prosper the medicines, and dispose the chances of my sickness fortunately, that I may feel the blessing and loving-kindness of the Lord in the ease or prevention of pain, and the restitution or preservation of health; and being restored to the society of the living and to Thy solemn assemblies, I may praise Thee and Thy goodness secretly among the faithful, and in the congregation of the redeemed ones, here in the outer

courts of the Lord, and hereafter in Thine eternal temple. *Amen.*

*Against unquiet and perplexing thoughts. From
Dr. Johnson.*

O LORD, my Maker and Protector, Who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which Thou hast required. When I behold the works of Thy hands, and consider the course of Thy providence, give me grace always to remember that Thy thoughts are not my thoughts, nor Thy ways my ways. And while it shall please Thee to continue me in this world, where much is to be done and little to be known, teach me, by Thy Holy Spirit, to withdraw my mind from unprofitable and dangerous inquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which Thou hast imparted ; let me serve Thee with active zeal, and humble confidence, and wait with patient expectation for the time, in which the soul which Thou receivest shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. *Amen.*

Deprecation of a particular evil. From the New Manual.

O GOD, our refuge and strength, Who art a present help in trouble, look with pity upon me, I most humbly beseech Thee. Thou dost not afflict willingly, nor grieve the children of men; to Thee, therefore, O my God, do I direct my supplication, and look up. I know, O Lord, that Thy judgments are right, and that Thou of very faithfulness dost cause us to be troubled; upon Thee, therefore, and the multitude of Thy mercies in Christ Jesus my Lord, do I rest all my hopes and all my fears. O let it be Thy good pleasure, blessed Lord, I humbly and earnestly pray Thee, to turn from me the evils most justly due unto my sins: nevertheless, not as I will but as Thou wilt: Thou, Lord, correctest in mercy, and for my profit, let Thy blessed will, therefore, be my choice and satisfaction; and in all the dispensations of Thy providence give me the consolations and support of Thy Holy Spirit; and if Thou rather seest fit to visit me with the evil I so justly fear, grant me to feel and know that in improving Thy fatherly corrections to the gracious ends for which only they are sent, these light afflictions which are but for a mo-

ment, shall work out for me a far more exceeding and eternal weight of glory, through the all-prevailing merits and mediation of my blessed Saviour and Redeemer, Jesus Christ.
Amen.

For holiness of intention. From Bishop Taylor.

O ETERNAL God, Who hast made all things for man, and hast made man for Thy glory, sanctify I pray Thee, my body and soul, my thoughts and mine intentions, my words and mine actions, that whatever I shall think, or speak, or do, may be by me *designed* to the glorification of Thy name, and by Thy blessing may be effective and successful in the work of God. Lord, let no pride or self-seeking, no impure mixture or unhandsome purposes pollute my spirit, or unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit be servants of Jesus Christ, that doing all things for Thy glory here, I may for His sake be partaker of Thy glory hereafter. *Amen.*

In a storm of thunder, lightning, &c. From the New Manual.

O GREAT and glorious God, Who sendest forth Thy commandment upon earth, and Whose

word runneth very swiftly, how wonderful art Thou in Thy works, how terrible in Thy doings towards the children of men ! Thou That makest the thunder, and causest the vapours to ascend from the ends of the earth, making lightnings for the rain, and bringing the winds out of Thy treasures,—fire and hail, snow and vapours, wind and storms fulfil Thy word. Thy voice, O Lord, is a glorious voice—but frail and sinful man cannot hear it without trembling and fear. Be Thou, O Lord, our protector in all danger, and preserve us from the terrors of the storm. O let it not be a messenger of Thy wrath, but rather let it minister in Thy mercy to the refreshment of the air, and the fruitfulness of the earth.

We know, O Lord, that Thy judgments are just, and that we for our sins do worthily deserve to be punished, for we have broken Thy covenant and neglected Thy commandment ; but, O Lord, we are heartily sorry for our misdoings, and earnestly desire to repent and turn unto Thee. Thy voice, O Lord, is a glorious voice—when Thou speakest, O let not man be inattentive, but let us all awaken from carnal security, and arise from the sleep of sin and death. Let not the salutary impressions we now feel of Thy power, and glory, and goodness wear away, but make them to sink deep

into our hearts—and by the operation of Thy Holy Spirit effectually to work in us such a fear and love of Thee, that we loving Thee above all things, may above all things fear to offend Thee, so that in the great and terrible day, when the elements shall melt with fervent heat, we may, through the merits of the full, perfect, and sufficient satisfaction made upon the cross for all our sins, mercifully be pardoned, and for our blessed Saviour's sake, graciously accepted. *Amen. Amen.*

Thanksgiving for a special blessing. From Bishop Taylor.

O LORD God, Father of Mercies, fountain of comfort and blessing, of life and peace, of plenty and pardon, Who fillest heaven with Thy glory and earth with Thy goodness, I give Thee the most earnest and most humble returns of my glad and thankful heart, for that Thou hast refreshed me with Thy comfort, and enlarged me with Thy blessing—for, besides the blessings of all mankind, the blessings of nature, and the blessings of grace, the support of every minute, and the comfort of every day, Thou hast opened Thine hand, and at this time hast poured out an excellent expression of Thy loving kindness upon me Thy most

unworthy servant in [*here name the blessing.*]
Thou, Lord, hast not only spared me when I
deserved punishment, but hast distinguished
me by this and many other special acts of
grace and favour. O enlarge my heart with
thankfulness, and fill my mouth with praises,
that my returns of love and duty may bear
some proportion to Thy marvellous loving
kindness and mercy; and grant me grace to
improve all Thy blessings to the ends for which
they are bestowed, even to the setting forth of
Thy glory, and setting forward mine own sal-
vation and the good of others, through the
merits and mediation of our blessed Saviour
and Redeemer, Jesus Christ. *Amen.*

FOR THE USE OF THE CLERGY.

DEVOTIONS OF THE CLERGY;

consisting—of passages of Scripture relating to the duties of the ministerial functions, and exciting and disposing to a conscientious attendance thereon;—and of prayers suited to the particular exigencies of those who have the care of souls.

The duties of the Clergy, as set forth in the Holy Scriptures,—are

1. *to have the heart affected with an ardent love of Christ, and a zealous concern for the salvation of souls.*

WHEN they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, yea, Lord; Thou knowest that I love Thee. He saith unto him, feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, yea,

Lord ; Thou knowest that I love Thee. He saith unto him, feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me ? Peter was grieved because He said unto him the third time, lovest thou me ? And he said unto Him, Lord, Thou knowest all things ; Thou knowest that I love Thee. Jesus saith unto him, feed My sheep ^a.

Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all-long-suffering and doctrine ^b.

But though I preach the Gospel, I have nothing to glory of : for necessity is laid upon me ; yea, woe is unto me if I preach not the Gospel. For if I do this thing willingly, I have a reward : but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then ? Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men ; yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews : to them that are under the law, as under the law, that I might gain them that are under the law ; To them that

^a John xxi. 15—17.

^b 2 Tim. iv. 2.

are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you^e.

For yourselves, brethren, know our entrance in unto you^d:

For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, Which trieth our hearts. For neither at any time used we flattering words, as ye know; nor a cloke of covetousness; God is witness^e.

So, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls because ye were dear unto us^f.

Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. As ye know how we exhorted and comforted and charged

^e 1 Cor. ix. 16—23.

^d 1 Thess. ii. 1.

^e Ibid. ver. 3—5.

^f Ibid. ver. 8.

every one of you, as a father doth his children, That ye would walk worthy of God, Who hath called you unto His kingdom and glory ^c.

Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you ^d:

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved ^e.

2. to apply seriously and constantly to the study of the holy Scriptures; and to teach nothing, as required of necessity to eternal salvation, but what may be concluded and proved by them.

I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you save Jesus Christ; and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should

^c 1 Thess. ii. 10—12.

^d 2 Cor. xii. 14.

^e Ibid. ver. 15.

not stand in the wisdom of men, but in the power of God ^k.

I have planted, Apollos watered ; but God gave the increase ^l:

Now he that planteth and he that watereth are one : and every man shall receive his own reward, according to his own labour : For we are labourers together with God : ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire ^m.

But continue thou in the things which thou hast learned and hast been assured of, know-

^k 1 Cor. ii. 1—5.

^l 1 Cor. iii. 6.

^m Ibid. ver. 8—15.

ing of whom thou hast learned them ; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : That the man of God may be perfect, thoroughly furnished unto all good works^a.

Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner ; but be thou partaker of the afflictions of the Gospel, according to the power of God^o.

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep, by the Holy Ghost Which dwelleth in us^p.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute

^a 2 Tim. iii. 14—17. ^o 2 Tim. i. 8. ^p Ibid. ver. 13, 14.

of the truth, supposing that gain is godliness. From such withdraw thyself^a.

Keep that which is committed to thy trust, avoiding prophane and vain babblings, and oppositions of science, falsely so called^b.

But speak thou the things which become sound doctrine^c.

In all things shewing thyself a pattern of good works : in doctrine shewing uncorruptness, gravity, sincerity ; Sound speech that cannot be condemned : that he that is of the contrary part may be ashamed, having no evil thing to say of you^d.

Give attendance to reading, to exhortation, to doctrine^e.

Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine ; continue in them : for in doing this, thou shalt both save thyself and them that hear thee^f.

3. to give diligent heed to instruct the people committed to their charge, in the principles and duties of Christ's holy religion.

Let a man so account of us as of the minis-

^a 1 Tim. vi. 3—5. ^b Ibid. ver. 20. ^c Tit. ii. 1.

^d Ibid. ver. 7, 8. ^e 1 Tim. iv. 13. ^f Ibid. ver. 15, 16.

tens of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful ⁷.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ ⁸.

For unto every one of us is given grace according to the measure of the gift of Christ ⁹:

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ¹⁰:

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus ¹¹.

Having then gifts differing according to the

⁷ 1 Cor. iv. 1, 2. ⁸ 1 Pet. iv. 10, 11. ⁹ Eph. iv. 7.

¹⁰ Ibid. ver. 11—13.

¹¹ Col. i. 28.

grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence^d.

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers^e.

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake^f.

Wherefore rebuke them sharply, that they may be sound in the faith^g.

But speak thou the things which become sound doctrine^h.

These things speak and exhort, and rebuke with all authority. Let no man despise theeⁱ.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak My

^d Rom. xii. 6—8. ^e Tit. i. 9. ^f Ibid. ver. 11.

^g Ibid. ver. 13. ^h Tit. ii. 1. ⁱ Ibid. ver. 15.

words unto them, whether they will hear, or whether they will forbear: for they are most rebellious^j.

Thou therefore, my son, be strong in the grace that is in Christ Jesus^k.

Endure hardness, as a good soldier of Jesus Christ^l.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth^m.

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truthⁿ.

4. to live suitably to the sacredness of their character, that they may be wholesome patterns to the flock of Christ.

Be thou an example of the believers, in

^j Ezek. ii. 6, 7.

^k 2 Tim. ii. 1.

^l Ibid. ver. 3.

^m Ibid. ver. 15.

ⁿ Ibid. ver. 22—25.

word, in conversation, in charity, in spirit, in faith, in purity °.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father Which is in Heaven °.

Behold thou makest thy boast of God, And knowest His will, and approvest the things that are more excellent, being instructed out of the law ; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ? Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ?

° 1 Tim. iv. 12. ° Matt. v. 13—16. ° Rom. ii. 17—22.

Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The considerations proper to excite and dispose us to a conscientious attendance on the duties of the Ministry are—

1. *the example of our Lord Jesus Christ, the great Shepherd and Bishop of our souls.*

JESUS went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they

fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest*.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance†.

That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break,

* Matt. ix. 35—38.

† Ibid. ver. 10—13.

and smoking flax shall He not quench, till He send forth judgment unto victory^{*}.

For the Son of man is come to save that which was lost[†].

I am the good Shepherd: the good Shepherd giveth His life for the sheep^{*}.

I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep[†].

Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father, I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you.

^{*} Matt. xii. 17—20.

[†] John x. 11.

^{*} Matt. xviii. 11.

[†] Ibid. ver. 14, 15.

If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord : if they have persecuted Me; they will also persecute you : if they have kept My saying, they will keep yours also^a.

These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee^a.

I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do^b.

I have manifested Thy name unto the men which Thou gavest Me out of the world : Thine they were, and Thou gavest them Me; and they have kept Thy word^c.

For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me^d.

And now I am no more in the world; but these are in the world, and I come to Thee.

^a John xv. 18—20. ^a John xvii. 1. ^b Ibid. ver. 4.

^c Ibid. ver. 6. ^d Ibid. ver. 8.

Holy Father, keep through Thine own Name, those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil*.

Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on Me through their word; That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they

* John xvii. 11—15.

may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them^f.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him, as also Moses was faithful in all his house^g.

2. the examples of the holy Apostles.

Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what

^f John xvii. 17—26.

^g Heb. iii. 1, 2.

manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His

own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the Word of His grace, Which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive^b.

We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain^c.

Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in

^b Acts xx. 17—35.

^c 2 Cor. vi. 1.

distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things^k.

Now thanks be unto God, Which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ^l.

Therefore seeing we have this ministry, as

^k 2 Cor. vi. 3—10.

^l 2 Cor. ii. 14—17.

we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God^a.

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh^a.

I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

^a 2 Cor. iv. 1, 2.

^a Ibid. ver. 5—11.

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things that concern mine infirmities. The God and Father of our Lord Jesus Christ, Which is blessed for evermore, knoweth that I lie not.

Brethren, be followers together of me, and

mark them which walk so as ye have us for an ensample^p.

Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation^q.

3. the great reward promised to those who discharge the pastoral duties faithfully.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away^r.

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;

^p Phil. iii. 17.

^q Heb. xiii. 7.

^r 1 Pet. v. 1—4.

and not to me only, but unto all them also that love his appearing^a.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever^b.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath^c.

Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel^d.

4. *the severe punishments that will be inflicted on them that are negligent or remiss in any part of their office.*

But and if that servant say in his heart, my lord delayeth his coming; and shall begin to

^a 2 Tim. iv. 6—8. ^b Dan. xii. 2, 3. ^c Luke xii. 42—44.

^d Matt. xix. 28.

beat the men-servants and maidens, and to eat and drink, and to be drunken ; The lord of that servant will come in a day when he looketh not for him ; and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more⁷.

O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it ; if he do not turn from his way, he shall die in his iniquity ; but thou hast delivered thy soul⁸.

And now, O ye priests, this commandment

⁷ Luke xii. 45—48.

⁸ Ezek. xxxiii. 7—9.

is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto My Name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear, wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away from iniquity.

For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law^a.

^a Mal. ii, 1—9.

Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered ^b.

The priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sake be ploughed as a field; and Jerusalem shall become heaps; and the mountain of the house as the high places of the forest ^c.

Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye

^b Jer. x. 19—21.

^c Mic. iii. 11, 12.

brought again that which was driven away ;
neither have ye sought that which was lost ;
but with force and with cruelty have ye ruled
them ^d.

Therefore, ye shepherds, hear the word of
the Lord ^e.

Thus saith the Lord God, Behold I am
against the shepherds ; and I will require My
flock at their hand, and cause them to cease
from feeding the flock ; neither shall the shep-
herds feed themselves any more ^f.

Woe to the idle shepherd that leaveth the
flock ! the sword shall be upon his arm, and
upon his right eye : his arm shall be clean
dried up, and his right eye shall be utterly
darkened ^g.

Woe be unto the pastors that destroy, and
scatter the sheep of My pasture ! saith the
Lord. Therefore thus saith the Lord God of
Israel, against the pastors that feed My people,
Ye have scattered My flock, and driven them
away, and have not visited them : behold, I
will visit upon you the evil of your doings,
saith the Lord ^h.

For both prophet and priest are prophane ;
yea, in My house have I found their wicked-

^d Ezek. xxxiv. 2—4.

^e Ibid. ver. 7.

^f Ibid. ver. 10.

^g Zech. xi. 17.

^h Jer. xxiii. 1, 2.

ness, saith the Lord. Wherefore, their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord ^l.

Therefore thus saith the Lord of Hosts concerning the prophets; Behold I will feed them with wormwood, and make them drink the water of gall ^k.

Behold I am against the prophets, saith the Lord ^l.

Behold I, even I will utterly forget you, and I will forsake you ^m,

And cast you out of my presence; And I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten ⁿ.

God be merciful to me a sinner!

Our Father, Which art in Heaven &c.

*Prayer for the faithful and successful discharge
of the duties of the ministry.*

ALMIGHTY God, the giver of every good gift,
Who hast appointed divers orders of ministers

^l Jer. xxiii. 11, 12.

^k Ibid. ver. 15.

^l Ibid. ver. 30.

^m Ibid. ver. 39.

ⁿ Ibid. 39, 40.

in Thy church, mercifully look upon me, Thy most unworthy servant, whom of Thy divine providence Thou hast called to the holy office of the priesthood ; and vouchsafe me, I beseech Thee, all those gifts and graces of Thy Holy Spirit, which may enable me to perform the duties of my important calling, and to discharge aright the great trust committed to me in it.

Give me, O Lord, the spirit of knowledge and understanding ; that I may be apt to teach, and skilful to direct and bring up all those, who are under my care, in the nurture and admonition of the Lord. Give me the spirit of wisdom and counsel ; that I may instruct with meekness, admonish with prudence, rebuke with authority, and minister suitable assistance to their several necessities.

Lord, make me diligent and industrious in all parts of my sacred function ; that I may give attendance to reading, to exhortation, to doctrine ; that I may meditate on these things, and give myself wholly to them. Possess my mind with a just and tender regard for those precious souls committed to my charge ; that I may watch over them with a faithful and true heart, as one that must give an account ; that I may do it with joy, and not with grief.

And because the form of knowledge, and of

godliness without the power will neither be profitable to me, nor to those that hear me; grant me Thy grace, that I may take heed to myself, as well as to my instructions; that while I teach others I myself may not be a cast-away; but may shew myself in all things a pattern of good works, an example to my flock in word, in conversation, in charity, in spirit, in faith, in purity; that my profiting may appear unto all for their edification.

Neither pray I for myself alone, but for those also over whom Thou hast been pleased to appoint me Thy minister. Sanctify them, Holy Father, with Thy truth, and preserve them in it; that not one of them may be lost in the day of the Lord Jesus. Make them of quick understanding in the fear of the Lord, which is the beginning of wisdom; that they may first seek Thy kingdom, and the righteousness thereof. And put Thy laws, I beseech Thee, into their minds, and write them in their hearts, that they may all know Thee from the least to the greatest, and daily improve in this saving knowledge. Give them a ready apprehension and a retentive memory, that they may receive and keep all profitable instructions; and a diligent and tractable disposition, that they may observe and practise them.

O Lord, bless and prosper our joint endea-

vours: and grant that after an honest and faithful discharge of our respective duties, in that state of life which Thou hast appointed for us; we may receive the end of our faith, even the salvation of our souls; through the merits and mediation of Thy blessed Son Jesus Christ our Lord. *Amen.*

Thanksgiving for the benefits of the Christian ministry; and prayer, that I and all others who are admitted into holy orders may fulfil the solemn promises we made at our ordination.

ALMIGHTY God and heavenly Father, Who of Thine infinite love and goodness towards us hast given Thine only and beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life; Who, after He had made perfect our redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect His church: for these so great benefits of Thine eternal goodness, and for that Thou hast vouchsafed to call me, Thy most unworthy servant, to the same office and ministry appointed for the salvation of mankind, I render unto Thee most hearty thanks; I praise

and worship Thee; and I humbly beseech Thee by the same Thy blessed Son to grant unto me, and all others the pastors of Thy church, that we may continue to shew ourselves thankful to Thee for these and all other Thy benefits; and that we may daily increase, and go forward in the knowledge and faith of Thee, and Thy Son, by Thy Holy Spirit; so that as well by us Thy ministers, as by those over whom Thou hast appointed us Thy ministers, Thy Holy name may be for ever glorified, and Thy blessed kingdom enlarged, through the same Thy Son Jesus Christ our Lord.

To this end grant, I beseech Thee, that I and all others who minister in holy things may be mindful of the dignity of our office, and of the many great and solemn engagements we brought ourselves under, when we were admitted into it.

Grant that we may always have imprinted in our remembrance, how great a treasure is committed to our charge; that the church and congregation whom we serve, is no less than the spouse and body of Christ; His sheep whom He purchased with His death, and for whom He shed His blood.

Grant that duly considering the vast importance of this our trust, we may give faithful dili-

gence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded; and may teach the people committed to our care with all diligence to keep and observe the same.

Grant that we may be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to Thy word; and to use both public and private admonitions and exhortations, as well to the sick as to the whole within our cure, as need shall require, and as occasion shall be given.

Grant that we may be diligent in prayer, and in reading the holy Scriptures, and in such studies as help to the knowledge of the same; laying aside the study of the world and the flesh.

Grant that we may be diligent to frame and fashion our own selves and our families according to the doctrine of Christ; and to make both ourselves and them, as much as in us lies, wholesome examples, and patterns to the flock of Christ.

Grant that we may maintain and set forward, as much as lieth in us, quietness, peace, and love among all Christian people; and especially among them that are committed to our charge.

Grant that we may reverently obey our ordinary, and other chief ministers, unto whom

are committed the charge and government over us; following with a glad mind and will their godly admonitions, and submitting ourselves to their godly judgments.

Finally, grant that both we and the people committed to our care may so faithfully discharge our respective duties, that we may continue sound members of Thy church militant here on earth; and may live eternally in the society of the church triumphant in heaven, singing praises and hallelujahs to the ever blessed and glorious Trinity, Father, Son, and Holy Ghost, three Persons in one God. *Amen.*

END OF DAILY OFFICE.

OFFICES OF DEVOTION,

DAILY AND OCCASIONAL;

IN

TWO PARTS.

PART II.

OCCASIONAL OFFICES.

- I. OFFICE OF *Private* DEVOTION FOR THE LORD'S DAY:
with a Preparative to its *Public* Observance.
- II. OFFICE OF PENITENCE AND HUMILIATION.
- III. OFFICE FOR THE HOLY COMMUNION.

OFFICE
OF
PRIVATE DEVOTION
FOR THE
LORD'S-DAY.

IN TWO SECTIONS.

SECT. 1. ON the LORD'S DAY: with a Preparative for its devout Observance both in *Public* and in *Private*.

SECT. 2. Private DEVOTIONS for the MORNING, AFTERNOON, and EVENING of the LORD'S DAY.

SECTION I.

ON THE LORD'S DAY: with a PREPARATIVE for its DEVOUT OBSERVANCE both in *Public* and in *Private*.

Preliminary instructions concerning the observance of the Lord's day.

The duty of devoutly observing the Christian Sabbath, or Lord's Day, is most strongly enforced by the following considerations, drawn from holy Scripture and the practice of the primitive Church, viz.

That God, the Maker of all things, instituted

a weekly Sabbath, and commanded one day in seven to be kept holy in memory of the creation ; p. 266.

That Christ, the Saviour of the world, on the first day of the week, finished the work of Redemption by His resurrection from the dead, and that the first day (from thenceforth called the Lord's Day), was, in conformity with the doctrine and practice of the Apostles, religiously observed by the primitive Church ; p. 267—270.

God's institution of a weekly Sabbath &c.

ON the seventh day God ended His work which He had made: And He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work, which God created and made^a.

Remember the Sabbath Day to keep it holy^b.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy

^a Gen. ii. 2, 3.

^b Exod. xx. 8.

manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou ^c.

Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed ^d.

That on the first day Christ &c.

If Christ be not raised, your faith is vain; ye are yet in your sins ^e.

Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene ^f.

^c Deut. v. 12—14.

^d Exod. xxxi. 14—17.

^e 1 Cor. xv. 17.

^f Mar. xvi. 9.

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, peace be unto you^a.

And after eight days, again His Disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you^b.

I was in the Spirit on the Lord's day^c.

We declare unto you glad tidings; how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that He hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten Thee^d.

The same stone which the builders refused, is become the head-stone in the corner.

This is the Lord's doing, and it is marvellous in our eyes.

This is the day which the Lord hath made: we will rejoice and be glad in it^e.

The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath^f.

^a John xx. 19.

^b John xx. 26.

^c Rev. i. 10.

^d Acts xiii. 32, 33.

^e Psal. cxviii, 22—24.

^f Mar. ii. 27, 28.

Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days ; Which are a shadow of things to come : but the body is of Christ ^a.

Concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come ^o.

Upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them ^p.

Upon the day called *Sunday*, all that live either in city or country meet together at the same place, where the writings of the Apostles and Prophets are read, as much as time will give leave. When the reader has done, the Bishop makes a Sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts. At the conclusion of this discourse, we all rise up together and pray. And prayers being over, there is bread, and wine, and water offered ; and the Bishop, as before, sends up prayers

^a Col. ii. 16, 17. ^o 1 Cor. xvi. 1, 2. ^p Acts xx. 7.

and thanksgivings with all the fervency he is able; and the people all conclude with the joyful acclamation of *Amen*. Then the consecrated elements are distributed to, and partaken by, all that are present, and sent to the absent, by the hands of the Deacons *.

Upon *Sunday* we all assemble, that being the *first day* in which God set Himself to work upon the dark void, in order to make the world; and in which Jesus Christ our Saviour rose from the dead. For the day before Saturday He was crucified; and the day after, which is Sunday, He appeared to His Apostles and Disciples, and taught them what I have now proposed to your consideration †.

* Justin Martyr's Second Apology.—Reeves, p. 98.

† Ibid. p. 99.

A PREPARATIVE to the observance of the Lord's Day, in *Public* and *Private*, from considerations wholly taken out of Scripture.

The devout reader needs not to be told, that the rest of the Christian Sabbath is not such a strict ceremonial rest as was enjoined the Jews; but purely a religious rest, or a cessation from the works of our ordinary callings to the end that we may have more leisure to attend upon God, and the concerns of our souls, in a diligent and conscientious performance of the more solemn duties of religion. He will consider likewise, that though it is highly fitting that we enlarge our private devotions on this day, (God having expressly appropriated it to His peculiar service;) yet they must never prove an occasion of our neglecting any part of the public worship; in a due attendance on which the sanctification of the Lord's Day principally consists. But because the benefit we shall receive from our public devotions, depends in a great measure upon the preparation of our minds before we enter upon them; and this preparation properly belongs to the duties of the closet, some passages of Scripture relating to the public worship of God, and the sacredness of such places as are set apart for that

purpose, are here inserted, together with a declaration of God's judgments on the profanation of the Sabbath, and a promise of His blessing on its conscientious observance. From all which it will most plainly appear,

That the religious observance of the Sabbath has ever been most highly regarded by Almighty God; p. 273.

That it is our indispensable duty to be constant in our attendance on the public worship of God in His own house; p. 275.

That God is in a peculiar manner present in places duly appointed and set apart for religious worship: having promised that the prayers which are put up to Him there, shall always meet with a more gracious and ready acceptance; and be rewarded with larger communications of His grace and bounty; p. 279.

That our frequenting the public ordinances of religion will by no means atone for viciousness or immorality of life; inasmuch as all the prayers of the wicked are an abomination to the Lord; and those made by them in His house, being only a more solemn mockery, will bring down a curse rather than a blessing; p. 283.

That besides the qualifications necessary to entitle our prayers generally to the favour and acceptance of God, (as set forth in the Office of Daily Devotions page 1,) the particular qualifications to render

our public devotions acceptable, are a gravity and decency of behaviour suitable to the sacredness of the place, and an attentive, religious frame of mind, as becomes the tremendous Presence we are in, and the important business we are about ; p. 286.

Religious observance &c.

YE shall keep My Sabbaths, and reverence My sanctuary : I am the Lord ^a.

I am the Lord your God : walk in My statutes, and keep My judgments, and do them. And hallow My Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against Me ; they walked not in My statutes, neither kept My Judgments to do them, which if a man do, he shall even live in them ; they polluted My Sabbaths : then I said, I would pour out My fury upon them, to accomplish My anger against them^r.

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn ; and the Sabbath, that we may set forth wheat^s ?

^a Lev. xxvi. 2.

^r Ezek. xx. 19—21.

^s Amos viii. 4, 5.

The Lord hath sworn by the Excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this; and everyone mourn that dwelleth therein * ?

I will turn your feasts into mourning, and all your songs into lamentations : and I will bring up sack-cloth upon all loins, and baldness upon every head : And I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea ; and from the north even to the east : they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst †.

Thus saith the Lord, every one that keepeth the Sabbath from polluting it, and taketh hold of My Covenant ; even them will I bring to My holy mountain, and make them joyful in My house of prayer ; their burnt-offerings and their sacrifices shall be accepted upon Mine altar ; for Mine house shall be called an house of prayer for all people ‡.

* Amos 7. 8.

† Ibid. viii. 10—13.

‡ Isa. lvi. 6, 7.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil^a.

If thou turn away thy foot from the Sabbath, from doing any pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it^a.

Our duty to attend Public Worship &c.

TAKE heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest^b.

But unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come^c.

^a Isa. lvi. 2.

^a Ibid. lviii. 13, 14.

^b Deut. xii. 13.

^c Ibid. xii. 5.

And when all Israel is come to appear before the Lord thy God, in the place which He shall choose; thou shalt read this law before all Israel in their hearing. Gather the people together, men, women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live^d.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths^e.

And it came to pass while He blessed them, He was parted from them, and carried up into Heaven. And they worshipped Him, and returned to Jerusalem with great joy. And were continually in the temple, praising and blessing God^f.

^d Deut. xxxi. 11—13.

^e Isa. ii. 2, 3.

^f Luk. xxiv. 51—53.

And all that believed were together ^a.

And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers ^b.

And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart ^c.

Peter and John went up together into the temple at the hour of prayer, being the ninth hour ^d.

O house of Jacob, come ye, and let us walk in the light of the Lord ^e.

And let us consider one another, to provoke unto love, and to good works ; Not forsaking the assembling of ourselves together, as the manner of some is ^f.

PSALM.

GIVE thanks, O Israel, unto God the Lord, in the congregations, from the ground of the heart ^g.

Exalt ye the Lord our God, and worship at His footstool ; for He is holy ^h.

^a Acts ii. 44.

^b Ibid. 42.

^c Ibid. 46.

^d Acts iii. 1.

^e Isai. ii. 5.

^f Heb. x. 24, 25.

^g Psal. lxxviii. 26.

^h Psal. xcix. 5.

Lift up your hands in the sanctuary, and bless the Lord ^p.

Ye that stand in the house of the Lord ; in the courts of the house of our God ^q.

Vow, and pay unto the Lord your God : let all that be round about Him, bring presents unto Him that ought to be feared ^r.

O that men would praise the Lord for His goodness, and for His wonderful works to the children of men !

Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders ^s.

As for me, I will come into Thy house in the multitude of Thy mercy ; and in Thy fear will I worship toward Thy holy temple ^t.

I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation ^u.

I will declare Thy name unto my brethren : in the midst of the congregation will I praise Thee ^x.

My praise shall be of Thee in the great congregation : I will pay my vows before them that fear Him ^y.

^p Psal. cxxxiv. 2.

^q Psal. cxxxv. 2.

^r Psal. lxxvi. 11.

^s Psal. cvii. 31, 32.

^t Psal. v. 7.

^u Psal. cxi. 1.

^x Psal. xxii. 22.

^y Psal. xxii. 25.

I will praise Thee, O Lord, with my whole heart; I will shew forth all Thy marvellous works.

I will be glad and rejoice in Thee; I will sing praise to Thy name, O Thou most High ^a.

That I may shew forth all Thy praise in the gates of the daughter of Sion; I will rejoice in Thy salvation ^a.

*God peculiarly present in places of public
Worship &c.*

JACOB went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night ^b.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it ^c.

And Jacob awaked out of his sleep; and he said, surely the Lord is in this place; and I knew it not. And he was afraid, and said, how dreadful is this place! This is none other but the house of God, and this is the gate of Heaven ^d.

The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me

^a Psal. ix. 1. 2.

^b Ibid. 14.

^c Gen. xxviii. 10. 11.

^d Ibid. 12.

^e Ibid. 16. 17.

an offering: of every man that giveth it willingly with his heart, ye shall take My offering*.

And let them make Me a sanctuary that I may dwell among them†.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying‡,

The Lord is my strength, and song; and He is become my salvation: He is my God, and I will prepare Him an habitation; my fathers' God, and I will exalt Him§.

Who is like unto Thee, O Lord, among the gods? Who is like Thee? glorious in Holiness, fearful in praises, doing wonders¶.

Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength, unto Thy holy habitation‡.

Thou shalt bring them in, and plant them in the mountain of Thine inheritance; in the place, O Lord, which Thou hast made for Thee to dwell in; in the sanctuary, O Lord, which Thy hands have established¹.

Now when Solomon had made an end of praying; the fire came down from heaven, and con-

* Exod. xxv. 1, 2.

† Ibid. 8.

‡ Exod. xv. 1.

§ Exod. xv. 2.

¶ Ibid. xv. 11.

¹ Ibid. 13.

² Exod. xv. 17.

sumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house ^m.

And the Lord appeared unto Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up Heaven that there be no rain; or if I command the locusts to devour the land; or if I send pestilence among My people; If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that My name may be there for ever; and Mine eyes and Mine heart shall be there perpetually ⁿ.

Again, I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of My Father Which is in heaven. For where two or three are gathered together in My name; there am I in the midst of them ^o.

And when the day of Pentecost was fully

^m 2 Chron. vii. 1.

ⁿ Ibid. 12—16.

^o Matt. xviii. 19, 20.

come, they were all with one accord in one place^p.

And they were all filled with the Holy Ghost ; and began to speak with other tongues, as the Spirit gave them utterance^q.

And the same day there were added unto them about three thousand souls^r.

PSALM.

GREAT is the Lord, and highly to be praised ; in the city of our God, even upon His holy hill.

The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the Great King ; God is well known in her palaces, as a sure refuge^s.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God^t.

For the Lord hath chosen Zion : He hath desired it for His habitation.

This is My rest for ever ; here will I dwell, for I have desired it.

I will abundantly bless her provisions ; I will satisfy her poor with bread.

^p Acts ii. 1.

^q Ibid. 4.

^r Ibid. 41.

^s Psal. xlviii. 1, 2.

^t Psal. lxxxvii. 2, 3.

I will also clothe her priests with salvation ;
and her saints shall shout aloud for joy *.

The Lord is in His holy temple ; the Lord's
throne is in Heaven : His eyes behold, His eye-
lids try the children of men *.

In my trouble I will call upon the Lord, and
complain unto my God :

So shall He hear my voice out of His holy
temple, and my complaint shall come before
Him ; it shall enter even into His ears *.

For Thou wilt light my candle : the Lord my
God will enlighten my darkness *.

They shall be abundantly satisfied with the
fatness of Thy house ; and Thou shalt make
them drink of the river of Thy pleasures.

For with Thee is the fountain of life ; and in
Thy light shall we see light *.



Frequenting public ordinances will not atone &c.

HEAR the word of the Lord, ye rulers of Sodom :
Give ear unto the law of our God, ye people of

* Psal. cxxxii. 13—16.

* Psal. xi. 4.

* Psal. xviii. 5, 6.

* Ibid. 28.

* Psal. xxxvi. 8, 9.

Gomorrhah: To what purpose is the multitude of your sacrifices unto Me? saith the Lord ^a.

When ye come to appear before Me, who hath required this at your hand to tread My courts? Bring no more vain oblations: incense is an abomination unto Me: the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear ^b.

He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood: he that burneth incense, as if he blessed an idol: Yea, they have chosen their own ways, and their soul delighteth in their abominations: I also will chuse their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before Mine eyes, and chose that in which I delighted not ^c.

^a Isai. i. 10, 11.

^b Ibid. 12—15.

Will ye steal, murder, and commit adultery, and swear falsely ^d;

And come, and stand before Me in this house, which is called by My name ^e?

Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord ^f.

Therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim ^g.

For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: But this thing commanded I them, saying, obey My voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear; but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward ^h.

^c Isai. lxvi. 3, 4.

^d Jerem. vii. 9.

^e Ibid. 10.

^f Ibid. 11.

^g Ibid. 14, 15.

^h Ibid. 22—24.

Therefore pray not thou for this people, neither lift up a cry or prayer for them; for I will not hear them in the time that they cry unto Me for their trouble^a.

As I live, saith the Lord God, surely, because thou hast defiled My sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall Mine eye spare, neither will I have any pity^b.

For the wickedness of their doings I will drive them out of Mine house, I will love them no more^c.

Therefore the ungodly shall not stand in the judgment; nor sinners in the congregation of the righteous^d.

For Thou art a God That hast no pleasure in wickedness; neither shall evil dwell with Thee.

Such as be foolish shall not stand in Thy sight; for Thou hatest all them that work vanity^e.

Particular gravity of behaviour suitable &c.

A glorious high throne from the beginning is the place of our sanctuary^f.

^a Jer. xi. 14.

^b Ezek. v. 11.

^c Hos. ix. 15.

^d Psal. i. 5.

^e Psal. v. 4. 5.

^f Jer. xvii. 12.

Thy testimonies are very sure: holiness becometh Thine house, O Lord, for ever^a.

Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple: And He taught, saying unto them, is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves^b.

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse^c.

When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not^d.

Let all things be done decently and in order^e.

For God is not the author of confusion, but of peace, as in all Churches of the saints^f.

^a Psal. xciii. 5.

^b 1 Cor. xi. 17.

^c 1 Cor. xiv. 40.

^d Mar. xi. 15—17.

^e Ibid. 20—22.

^f Ibid. 33.

Keep thy foot when thou goest to the house of God; and be more ready to hear than to give the sacrifice of fools [†].

O God, Thou art terrible out of Thy holy places. The God of Israel is He that giveth strength and power unto His people. Blessed be God [‡].

The heavens shall praise Thy wonders, O Lord; Thy faithfulness also in the congregation of the Saints.

For who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?

God is greatly to be feared in the assembly of the saints; and to be had in reverence of all them that are about Him [‡].

Honour and majesty are before Him; strength and beauty are in His sanctuary.

Give unto the Lord, O ye kindreds of the people; give unto the Lord glory and strength.

Give unto the Lord the glory due unto His name: bring an offering; and come into His courts.

O worship the Lord in the beauty of holiness; fear before Him all the earth [‡].

This is it that the Lord spake, saying, I will

[†] Eccles. v. 1.

[‡] Psal. lxxviii. 35.

^{*} Psal. lxxxix. 5—7.

[‡] Psal. xcvi. 6—9.

be sanctified in them that come nigh Me; and before all the people I will be glorified^a.

But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation; because he hath defiled the sanctuary of the Lord^a.

There assembled at Jerusalem much people to keep the feast^b.

And there were many in the congregation that were not sanctified^c.

Yet did they eat the Passover otherwise than it was written: but Hezekiah prayed for them, saying, the Good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people^d.

I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory.

^a Lev. x. 3. ^b Numb. xix. 20. ^c 2 Chron. xxx. 13.

^d Ibid. 17.

^e Ibid. 18—20.

And the posts of the door moved at the voice of him that cried ; and the house was filled with smoke. Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King ; the Lord of Hosts. Then flew one of the seraphims unto me, having a live coal in his hand ; which he had taken with the tongs from off the altar ; And he laid it upon my mouth, and said, Lo ! this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged*.

O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters^f.

But mine eyes look unto Thee, O Lord God : in Thee is my trust ; O cast not out my soul^g.

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for Thou art my praise^h.

* Isai. vi. 1—7.

^f Jer. xvii. 13.

^g Psalm cxli. 9.

^h Jer. xvii. 14.

Prayer for a devout observance of the Lord's Day.

MOST Blessed and Holy God ! Who, out of a tender regard to us men, who, through the weakness of our corrupt nature, are too prone to forget Thee, the Author of our being and happiness, hast been pleased to set apart one day in seven for Thy more solemn service, and the concerns of our immortal souls ; I most humbly beseech Thee, of Thine infinite mercy and goodness, to make me unfeignedly thankful for this inestimable privilege ; and to incline me evermore to delight in Thy Sabbath, and to dedicate it entirely to those religious ends and exercises for which it was instituted by Thee.

Grant, I humbly pray Thee, that I may always esteem it a day sacred to the ever blessed Trinity, in memory of our creation, redemption, and sanctification, by God the Father, the Son, and the Holy Ghost : And that therefore, laying aside all thoughts about my worldly affairs, I may conscientiously employ it in serving Thee, and doing good ; in works of piety, devotion, and charity ; in prayer, praise, and holy meditation.

And since the spiritual and eternal blessings, which we Christians on this day commemo-

rate, do wonderfully exceed all the temporal blessings commemorated by the Jews; Oh! that our love and thankfulness, our devotion and zeal, may likewise proportionably exceed theirs: that so by a due observance of Thy Sabbath here on earth, we may be fitted to keep an eternal Sabbath with Thee hereafter in Thy Heavenly Kingdom.

In a more particular manner I implore the assistance of Thy Holy Spirit to dispose and prepare me for the devout observance of the Lord's day now approaching. Possess my mind with awful apprehensions of Thine adorable excellencies; and with a grateful sense of Thine innumerable favours conferred upon me, and Thy whole Church. Make me to know and feel, how amiable Thy tabernacles are, O Thou Lord of Hosts! that my soul may have a desire and longing to enter into Thy courts, and my heart and my flesh may rejoice in the Living God.

And vouchsafe, I beseech Thee, to assist me with Thy Grace, to serve Thee acceptably, with reverence and godly fear; to worship Thee in spirit and in truth; to pray unto Thee with a sincere and fervent devotion; and to praise Thee, and give Thee thanks from the ground of my heart.

And, O blessed Lord! Who hast caused all

holy Scriptures to be written for our learning ; grant that I may in such wise hear them, read, mark, learn, and inwardly digest them ; that by patience, and comfort of Thy holy word, I may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ : To whom with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

SECTION II.

Private DEVOTIONS for the MORNING, AFTER-
NOON, and EVENING of the LORD'S DAY.

FOR THE MORNING.

EVERY one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; Even them (*saith the Lord*) will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people ^a.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil ^b.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it ^c.

^a Isai. lvi. 6, 7. ^b Ibid. lvi. 2. ^c Isai. lviii. 13, 14.

Prayer consisting of preparatory acts of adoration, and devout supplications for the pardon of our sins and the assistance of God's Holy Spirit.

BLESSING, honour, adoration and praise be unto Thee, O Almighty and most Glorious Lord God! the High and Holy One, Who inhabitest eternity, and art exalted infinitely above all blessing and praise!

Thou, even Thou art Lord alone! Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the sea and all that therein is! Thou preservest them all; and the host of heaven worshippeth Thee!

Thousand thousands minister unto Thee! Ten thousand times ten thousand stand before Thee!

Angels, arch-angels, and all celestial powers to Thee continually do cry Holy, holy, holy Lord God Almighty! Which was, and is, and is to come! Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are, and were created!

Lord! What am I, sinful dust and ashes! that I should dare to lift up mine eyes unto Thee; before Whose glorious Majesty, even those pure and blessed spirits veil their faces!

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Pardon, I humbly beseech Thee, mine innumerable transgressions of Thy holy laws, which might justly cause Thee to shut Thy merciful ears against all my prayers, and to cast me out of Thy presence for ever.

Pardon, O God, all the sins I have been guilty of in the course of my life, against Thee, my neighbour, or myself, in thought, word, or deed ; my sins of ignorance and inadvertency, and my wilful presumptuous sins ; those which I have done myself ; and those which I have been any way accessory to in others.

O Lord, pardon also the iniquities of my holy things ; my coldness, wanderings, and indevotions in prayer ; mine irreverent behaviour in Thy house, and weariness of Thy service ; my backwardness to come to Thy holy table ; my coming thither at any time without due preparation ; and my repeated violations of the solemn vows and promises I have made at Thine altar.

O my God, pardon all mine abuses of Thy mercies, and the unworthy returns I have made to all Thy benefits.

Pardon, I beseech Thee, my shameful unfruitfulness hitherto under all the means of grace : and make me more careful to improve all future opportunities ; that as I grow in years, I may grow in grace ; and the nearer I

come to mine end, I may be the more fit for that pure and perfect bliss, which Thou hast prepared for those that devoutly worship and serve Thee, in the glories of Thy kingdom.

Assist me, I humbly pray Thee, in the great duties I have this day to perform: fill me with awful and affecting thoughts of Thy greatness, Thy holiness, Thy wisdom, power, and goodness; and with such a lively sense of mine own vileness and wretchedness; of my manifold necessities, and absolute dependence upon Thee, as may make me humble, lowly, fervent, and earnest at the throne of Thy grace; that so my prayers and praises may come before Thee as the incense, and the lifting up of my hands be a morning sacrifice acceptable in Thy sight, through the mediation of our Great High Priest, the Lord Jesus Christ. *Amen.*

Hymn for the Lord's Day.

CHRIST our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth^d.

Christ being raised from the dead, dieth no more; death hath no more dominion over

^d 1 Cor. v. 7, 8.

Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord *.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive †.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory ‡.

For to this end, Christ both died, and rose, and revived, that He might be Lord both of the dead and living §.

Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him ¶.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

* Rom. vi. 9—11.

† 1 Cor. xv. 20—22.

‡ Col. iii. 1—4. § Rom. xiv. 9. ¶ 1 Pet. iii. 22.

Saying, I am Alpha and Omega, the First, and the Last ^k.

I am He That liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death ^l.

And there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God upon their seats, fell upon their faces, and worshipped God, Saying, We give Thee thanks, O Lord God Almighty, Which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned ^m.

Salvation to our God, Which sitteth upon the throne, and unto the Lamb ⁿ.

General Thanksgiving.

BLESSED and glorious Lord God! the Creator, Preserver, and Governor of all things! my Saviour, and Deliverer, and continual Benefactor; I acknowledge and adore Thine infinite excellencies and perfections! and let all creatures in Heaven and earth say, Amen.

Blessed and hallowed be Thy holy name for

^k Rev. i. 10, 11.

^l Ibid. 18.

^m Rev. xi. 15—17.

ⁿ Rev. vii. 10.

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all Thy mercies over all Thy works ; and particularly for Thy wonderful goodness and loving kindness to the children of men ; for creating us after Thine own image, and appointing so great variety of creatures to minister to our use ; for blessing us with fruitful seasons, and filling our hearts with food and gladness, and giving us so richly all things to enjoy.

More especially I render thanks to Thee, most gracious God, for all Thy blessings to my friends, relations, and benefactors ; and for the innumerable favours Thou hast conferred upon me, Thy most unworthy creature : for my being and preservation ; my strength and health ; my understanding and memory ; and all mine abilities of mind and body : for Thy watchful care and providence over me ever since I was born ; and for Thine unwearied patience and long suffering towards me day after day : for defending me from all the perils and dangers of the night past ; and for bringing me in health and safety to the beginning of this day.

But above all, with angels and arch-angels, with all the company of heaven, and with Thy holy church throughout the earth, I laud and magnify Thy holy Name for that most glorious manifestation of Thine incomprehensible goodness and mercy, the redemption of the world by the eternal Son of Thy love, Christ Jesus,

for making a new covenant with mankind in Him ; and for sending Him in the fulness of time to publish it by His doctrine, and to ratify it with His blood ; for the astonishing powers of Thy Holy Spirit to confirm it by miracles ; and for the graces of that Spirit, exemplified in the lives and deaths of martyrs, and saints innumerable ; for Thy gracious promise that the gates of hell shall not prevail against Thy Church ; and for the comfortable pledges Thou hast given us of the performance of that promise, by preserving it in all ages against the malice of persecutors, and the artifices of heretics.

More particularly, I bless and praise Thy holy Name for Thy many distinguishing favours vouchsafed to us of this church and nation : for delivering us from those gross errors and superstitions that had once corrupted our most holy faith : for restoring to us the truth and simplicity of the Gospel : and for preserving to us the free and undisturbed profession of Thy true religion, and the invaluable blessing of a just and legal government.

Lord, give us and all Christian people grace seriously to consider, heartily to be thankful for, conscientiously to improve, and to walk worthy of those inestimable advantages we enjoy ; that we who call ourselves Christians, may

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be so much more Thy people in all holy obedience, as Thou art so much more our God in the distinctions of Thy bounty and favour, than any others that were ever called by Thy Name. O vouchsafe to guide us evermore by the counsel of Thy Spirit, and to advance us daily from grace to grace; till Thou hast made us meet to be received into glory; for His sake, Who through the blood of the everlasting covenant hath purchased both grace and glory for us, Jesus Christ our only Lord and Saviour. *Amen.*

Hymn in praise of the Divine grace and goodness toward those that sincerely serve and trust in God.

GLORY to God in the highest, and on earth peace, good will toward men^o.

O Lord, how manifold are Thy works! in wisdom hast Thou made them all: The earth is full of Thy riches^p.

Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest^q.

^o Luke ii. 14.

^p Psal. civ. 24.

^q Rev. xv. 3, 4.

The Lord's name is praised from the rising up of the sun, unto the going down of the same.

The Lord is high above all heathen; and His glory above the heavens.

Who is like unto the Lord our God, That hath His dwelling so high; and yet humbleth Himself to behold the things that are in heaven and earth?

The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season.

Thou openest Thine hand, and fillest all things living with plenteousness^{*}.

Blessed is he that hath the God of Jacob for his help; and whose hope is in the Lord his God.

Who made heaven and earth, the sea, and all that therein is; Who keepeth his promise for ever.

Who helpeth them to right that suffer wrong; Who feedeth the hungry.

The Lord looseth men out of prison: the Lord giveth sight to the blind.

The Lord helpeth them that are fallen: the Lord careth for the righteous[†].

The way of the Lord is strength to the upright[‡].

The righteous shall never be removed[§].

^{*} Psal. cxiii. 3—5.

[†] Ibid. cxlv. 15, 16.

[‡] Ibid. cxlvi. 4—8.

[§] Prov. x. 29.

[‡] Ibid. 30.

The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger ⁷.

He shall pray unto God, and He shall be favourable unto him: and he shall see His face with joy: For He will render unto man his righteousness ⁸.

The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus.

Such as are planted in the house of the Lord shall flourish in the courts of the house of our God:

They also shall bring forth more fruit in their age, and shall be fat and well liking:

That they may shew how true the Lord my strength is, and that there is no unrighteousness in Him ⁹.

Give thanks, O Israel, unto God the Lord in the congregations, from the ground of the heart ¹⁰.

Ascribe ye the power to God over Israel: His worship and strength is in the clouds ¹¹.

The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai ¹².

O God, Thou art terrible out of Thy holy

⁷ Job xvii. 9. ⁸ Job xxxiii. 26. ⁹ Psal. xcii. 11—14.

¹⁰ Psal. lxxviii. 26. ¹¹ Ibid. 34. ¹² Ibid. 17.

places: The God of Israel is He that giveth strength and power unto His people. Blessed be God^d.

General Intercession.

ALMIGHTY God, Maker of all things, and Judge of all men! Thou fountain of being and blessedness! Extend Thy mercy and compassion to all mankind. O let the Sun of righteousness shine forth with such power and glory, as may give light to those who sit in darkness, and in the shadow of death, and shew them the way to life and immortality.

Call home Thine ancient people the Jews: take off the veil from their hearts, that they may know Him, of Whom Moses and the prophets did write, to be the Messiah and Saviour of the world: that so both Jew and Gentile may be brought to the knowledge of the Lord Jesus, and to a participation of all the benefits of the new covenant.

Bless, O Lord, the congregation of all Christian people: Reform whatever is amiss in the belief or life of every one who is called by that sacred name. Perfect holiness more and more in their hearts; and unite them more and more one to another in Thy truth, and the bond of

^d Psal. 35.

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love and holy conversation. Grant that all who profess the true religion, may obey the laws of their Heavenly Master, to the honour of their profession, and their own eternal happiness.

Deliver, O Lord, the Western Churches from the miserable yoke of papal usurpation ; and the once glorious Churches of the East from the cruel tyranny of infidels ; and restore amongst them that purity of doctrine, and holiness of life, which were at first taught by the apostles and followers of Christ.

Unite the hearts of princes and pastors in the great work of advancing Thy kingdom in righteousness and holiness ; that so the mountain of the Lord's house may be exalted, and all nations may flow into it. Bless all who seek the peace of Thy Jerusalem : may peace be within their walls, and plenteousness within their palaces ; and may all that love her prosper.

Preserve this nation from all distress and danger.

Bless, O Lord, with the best of Thy blessings, Thy servant George our King : establish his throne in righteousness, that truth, righteousness, and peace may be the glory of our land.

O Father of Mercies, and God of all comfort, supply all orders and conditions of men

with such assistances and supports as are suitable to their several places, callings, necessities, and temptations.

Reward, I beseech Thee, all my benefactors; and forgive my enemies, persecutors and slanderers: return a hundred-fold into the bosom of all those who offer up prayers to Thy Majesty in my behalf; bless them, good Lord and all that belong to them.

Finally, I implore Thy blessing upon my—
[*here name those for whom our prayers are especially due, as parent, child, husband, wife, &c.*]
and all my relations, friends, and, neighbours; upon the —— committed to my charge; and upon all others, whom I am more particularly bound to pray for, and those especially who desire my prayers: let Thy Fatherly hand, I beseech Thee, be ever over them; let Thy Holy Spirit be ever with them; and so lead them in the knowledge and obedience of Thy word, that in the end they may obtain everlasting life; through the merits and mediation of our Lord Jesus Christ; in Whose most blessed name and words, I further pray,

Our Father, Which art in heaven &c.

Now the God of Peace, That brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in

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every good work, to do His will; working in us that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever*. *Amen.*

Psalm and Prayer to be used just before we go to Church.

How amiable are Thy tabernacles, O Lord of Hosts!

My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God^f.

One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple^g.

For one day in Thy courts is better than a thousand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

For the Lord God is a light and defence: the Lord will give grace and worship; and no good thing shall He withhold from them that live a godly life^h.

* Heb. xiii. 20, 21.

^f Psal. xxvii. 4.

^g Psal. lxxxiv. 1, 2.

^h Psal. lxxxiv. 10---12.

The secret of the Lord is with them that fear Him; and He will shew them his covenant¹.

O Lord God of Hosts, blessed is the man that putteth his trust in Thee¹.

Blessed is the man whom Thou choosest, and receivest unto Thee: he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple¹.

As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God^m?

O send out Thy light and Thy truth: let them lead me; let them bring me to Thy holy hill, and to Thy tabernacles.

Then will I go unto the altar of God, unto God, my exceeding joy: yea, I will praise Thee, O God, my Godⁿ.

I will worship toward Thy holy temple, and praise Thy name for Thy loving kindness; and for Thy truth: for Thou hast magnified Thy word above all Thy name^o.

Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord; the righteous shall enter into it^p.

¹ Psal. xxv. 14.

¹ Psal. lxxxiv. 13.

¹ Psal. lxxv. 4.

^m Psal. xlii. 1, 2.

ⁿ Psal. xliii. 3, 4.

^o Psal. cxxxviii. 2.

^p Psal. cxviii. 19, 20.

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Help me now, O Lord; O Lord, send us now prosperity*.

Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness¹.
And let all them that put their trust in Thee rejoice: they shall ever be giving of thanks, because Thou defendest them: they that love Thy name shall be joyful in Thee.

For Thou, Lord, wilt give Thy blessing unto the righteous, and with Thy favourable kindness wilt Thou defend him as with a shield².

O Heavenly Father, author and giver of every good gift! I humbly beseech Thee, of Thy divine goodness, to send Thy grace unto me, and to all Thy people; that we may worship and serve Thee acceptably in the holy offices of this day.

Be present, O God, in all the assemblies of Thy servants, who shall meet together in Thy name for the offering up the sacrifice of prayer and thanksgiving; for hearing Thy holy word, and celebrating Thy sacraments.

Teach us to pray with that awful reverence, and lowly submission both of our souls and bodies; with that fixedness of thought, and fervency of affection which become indigent, helpless, sinful creatures, addressing themselves to the throne of their Maker and Benefactor, the supreme Lord and Judge of all the world.

* Psal. cxviii. 25.

¹ Psal. cxxxii. 9.

² Ibid. v. 12, 13.

Compass us, I beseech Thee, into a devout and heavenly temper of mind : lift up our hearts ; quicken our desires ; increase our faith : and give us such a lively taste of the pleasures of Thy house, that we may delight in Thy ordinances, and know, and feel that one day in Thy courts is better than a thousand elsewhere.

Help us to praise Thee with joyful lips, and with hearts deeply sensible of Thine adorable excellencies, and unfeignedly thankful for Thine innumerable benefits.

Incline us to hear Thy word with attention, and to receive it with meekness, and gladness of heart ; that through Thy blessing it may be an effectual means of increasing in us Thy manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; the spirit of Thy holy fear and love.

Prepare the hearts of all those who shall meet at Thy holy table, to feast upon the body and blood of Thy beloved Son. [*If there be no communion, instead of we and us say they and them.*] Help us to approach those holy mysteries with such humility and contrition, faith and devotion, love and thankfulness, that we may worthily commemorate the wonderful love of our Saviour Christ in dying for us, and be made partakers of all the blessings, which by

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His precious blood-shedding He hath obtained
for us.

Send down a double portion of Thy spirit upon all those whom Thou hast set apart to minister in holy things; that they may do it with clean hands, and pure hearts; with a becoming zeal, and moving devotion, such as may not only suit with the sacredness of their character, but be a pattern and strong incitement to the piety of others. Work in them and us sincerer resolutions to dedicate ourselves entirely to Thine obedience and service.

And, O Lord, do Thou consecrate us both in soul and body to be holy temples to Thy Self; that Thou dwelling in our hearts by faith and love we may be cleansed from all sinful affections, and devoutly given to serve Thee in good works, to the glory of Thy blessed Name, and our own everlasting salvation, through Jesus Christ our Lord; to Whom with Thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Psalm and Prayer to be used just after we are returned from Morning Service.

How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings*.

* Psal. xxxvi. 7.

Gracious is the Lord, and righteous; yea, our God is merciful^a.

The works of the Lord are great, sought out of all them that have pleasure therein^a.

The merciful and gracious Lord hath so done His marvellous works, that they ought to be had in remembrance^a.

O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders^a.

As for me, I will come into Thine house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple^a.

My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him^a.

I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou most High^b.

That I may shew forth all Thy praise in the gates of the daughter of Zion: I will rejoice in Thy salvation^c.

With my whole heart have I sought Thee: O let me not wander from Thy commandments.

^a Psal. cxvi. 5.

^a Ibid. cxi. 2.

^a Ibid. 4.

^b Ibid. cvii. 31, 32.

^a Ibid. v. 7.

^a Ibid. xxii. 25.

^b Ibid. ix. 2.

^c Ibid. 14.

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Thy word^a have I hid in mine heart; that I might not sin against Thee^d.

Stablish Thy word unto Thy servant, who is devoted to Thy fear^e.

Make me to go in the path of Thy commandments; for therein do I delight^f.

I have declared Thy faithfulness, and Thy salvation: I have not concealed Thy loving kindness and Thy truth from the great congregation.

Withhold not Thou Thy tender mercies from me, O Lord: let Thy loving kindness and Thy truth continually preserve me^g.

Let all those that seek Thee, be glad and rejoice in Thee: let such as love Thy salvation, say continually, The Lord be magnified^h.

I render Thee most humble and hearty thanks, O holy and merciful Father, for that notwithstanding my great sinfulness and unworthiness Thou hast again admitted me into Thy holy temple, to worship and praise Thee in the congregation of Thy saints.

Forgive, I humbly beseech Thee, whatever Thou hast seen amiss in me, or any of Thy servants: and grant that the prayers and thanksgivings which we have now offered up to Thy divine Majesty, in the name of our common

^a Psal. cxix. 10, 11. ^b Ibid. 38. ^c Ibid. 35.

^d Ibid. xi. 10, 11.

^e Ibid. 16.

Redeemer may be presented by Him acceptable unto Thee.

Enable us faithfully to apply the reproofs and instructions we have heard this morning, to the increase of our knowledge, and the amendment of our lives. And may the whole Church militant always so sanctify these Thy holy days, that its state triumphant may be hastened, when Thy saints shall enjoy an eternal sabbath of rest and glory. *Amen.*

FOR THE AFTERNOON.

Passages of Scripture declaring the *respective* acts and operations of each PERSON in the Ever-blessed TRINITY towards the accomplishment of man's redemption.

God the FATHER gave His Only-begotten Son to die for our sins: and having raised Him from the dead, He exalted Him to be a Prince, and a Saviour; and to be the Head over all things to the church; p. 316.

God the SON came down from heaven, and took our nature upon Him, and suffered death upon the cross for our redemption: and being set down on the right hand of the Father He ever liveth to make intercession for us; p. 318.

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God the HOLY GHOST bestowed miraculous gifts on the Apostles to fit them to convert the world to Christianity: and He still continues to confer such gifts and graces on all Christian believers, as are necessary to guide them into the knowledge, and to dispose and enable to the practice of those duties which God hath made the condition of eternal salvation; p. 320.

God the FATHER gave His Only-begotten Son to die &c.

BLESSED be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love:— Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved¹:

That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in Him¹.

Therefore, if any man be in Christ, he is a

¹ Eph. i. 3—6.

¹ Ibid. 10.

new creature: old things are passed away; behold, all things are become new. And all things are of God, Who hath reconciled us to Himself by Jesus Christ¹.

For God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them^m.

But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sonsⁿ.

In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins^o.

Him, being delivered by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain, Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it^p.

And set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but

¹ 2 Cor. v. 17, 18.

^m Ibid. 19.

ⁿ Gal. iv. 4, 5.

^o 1 Joh. iv. 9, 10.

^p Acts ii. 23, 24.

also in that which is to come: And hath put all things under His feet, and gave Him to be the Head over all things to the church^p.

God the Son suffered death for our redemption &c.

The Word was made flesh, and dwelt among us, full of grace and truth^q.

Who, being in the form of God, thought it not robbery to be equal with God, But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross^r.

That through death He might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their life-time subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people^s.

^p Eph. i. 20, 21, 22.

^q Phil. ii. 6-8.

^r Joh. i. 14.

^s Heb. ii. 14-17.

And for this cause, He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance^a.

For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God^a.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ^a.

Who was delivered for our offences, and was raised again for our justification^a.

For it is not possible that the blood of bulls, and of goats, should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me^a.

Then said He, Lo, I come to do Thy will, O God^a;

By the which will we are sanctified through the offering of the body of Jesus Christ once for all^b.

By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God^a.

Who is he that condemneth? It is Christ That died, yea rather, That is risen again, Who

^a Ibid. ix. 15. ^a 2 Cor. i. 20. ^a Rom. v. 1. ^a Rom. iv. 25.

^a Heb. x. 4, 5. ^a Ibid. ver. 9. ^a Ibid. 10. ^a Rom. v. 2.

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is even at the right hand of God, Who also maketh intercession for us^d.

For this Man, after He had offered one sacrifice for sin, for ever sat down on the right hand of God^e.

For by one offering He hath perfected for ever them that are sanctified^f.

Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned^g:

Even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One, shall many be made righteous^h:

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lordⁱ.

God the HOLY GHOST bestowed miraculous gifts &c.

When Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved them unto the end^k.

^d Rom. viii. 34. ^e Heb. x. 12. ^f Ibid. ver. 14. ^g Rom. v. 12.

^h Rom. v. 18, 19.

ⁱ Ibid. ver. 21.

^k John, xiii. 1.

And *He said unto them*, I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless^k.

But the Comforter, Which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you^l.

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ^m.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ: For by one Spirit are we all baptized into one

^k John xiv. 16—18. ^l Ibid. 26. ^m Ibid. ver. 11—13.

body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit*.

We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost*.

Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth*.

Who hath also sealed us, and given the earnest of the Spirit in our hearts*.

Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father*.

The Spirit Itself beareth witness with our spirit, that we are the children of God*.

Now if any man have not the Spirit of Christ, he is none of His*.

But if the Spirit of Him That raised up Jesus from the dead dwell in you, He That raised

* 1 Cor. xii. 12, 13. ° Tit. iii. 3—5. ° 2 Thess. ii. 13.

° 2 Cor. i. 22. ° Gal. iv. 6. ° Rom. viii. 16. ° Ibid. ver. 9.

up Christ from the dead shall also quicken your mortal bodies by His Spirit That dwelleth in you^a.

For as many as are led by the Spirit of God, they are the sons of God^a.

This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh^b.

If we live in the Spirit, let us also walk in the Spirit^c.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance^a.

Walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with long-suffering, forbearing one another in love: Endeavouring to keep the unity of the Spirit in the bond of peace^b.

And grieve not the Holy Spirit of God, Whereby ye are sealed unto the day of redemption^c.

Thanksgiving and Prayer to the HOLY TRINITY.

ETERNALLY blessed, and infinitely glorious GOD; FATHER, SON, and HOLY GHOST; I pros-

^a Rom. viii. 11.

^a Ibid. 14.

^a Gal. v. 16.

^a Ibid. ver. 25.

^a Ibid. ver. 22, 23.

^b Ephes. iv. 1—8.

^c Ibid. ver. 29, 30.

trate myself before the throne of Thy Majesty; most heartily desiring with all the saints on earth, and with all the angels of heaven, to adore and magnify Thine incomprehensible perfections, and to offer up my devoutest thanks for Thine innumerable benefits.

GLORY be to GOD in the highest, the Creator and Lord of heaven and earth, the Preserver of all things, the Father of mercies! Who so loved mankind as to send His only-begotten Son into the world to redeem us from sin and misery, and to purchase for us everlasting life.

Vouchsafe, O my God, to represent Thyself, and all the glorious excellencies of Thy nature, and all the astonishing testimonies of Thy love, so powerfully to my soul, that I may seriously reverence Thee, unfeignedly love Thee, and worthily praise Thee; rejoice in Thee incessantly, trust in Thee heartily, adhere to Thee constantly, and serve Thee devoutly all the days of my life.

GLORY be to the Eternal SON of God, Who for our sakes was made man, and dwelt among us, and died for us: Who purged away our sins by the sacrifice of Himself, and hath given His

body and blood to be our spiritual food and sustenance.

Glorious things are spoken of Thee, O Jesus; the Image of the invisible God; the Light of the world! the Lamb of God, That takest away sin; our great High-priest, Who art set down on the right hand of the Majesty on high; and Who appearest in the presence of God for us, and art our Advocate with the Father: Who also shalt come again with glory to judge both the quick and the dead; and Whose kingdom shall have no end!

O blessed Jesus; I acknowledge Thee to be the Lord, the Holy One of God: I adore and worship Thee: I humbly own Thy sovereign authority, and vow everlasting obedience to Thy will and pleasure: I heartily receive Thy Gospel, and am steadfastly purposed to walk worthy of it: I look for all blessings through Thy hand alone Who hast all power in heaven and earth.

Out of Thy fulness, O most gracious Lord, let me receive grace for grace; humility, meekness, purity, holiness, and universal charity: reverence and constancy in devotion: attentiveness and recollection of mind in hearing Thy word: patience in waiting upon Thee: weanedness from the world: resignation to Thy holy will, and contentedness in all con-

ditions; sincerity and uprightness of heart towards Thee, my God, and towards all men.

GLORY be to the HOLY SPIRIT of the Father, and of the Son; Who regenerates and sanctifies us, and unites us unto Christ; Who illuminates our understandings, and disposeth our wills; Who helpeth our infirmities, fortifies us against temptations, and enables us to fulfil our duty; Who directs us in doubts, comforts us in afflictions, supports us in troubles, and where He sees needful for us imprints upon our souls an inward sense and assurance of God's favour.

Blessed SPIRIT, pardon, I beseech Thee, my rebellings against Thee, my grievings of Thee: be not provoked to leave my soul destitute of Thy heavenly influence: graciously assist me; and make me meekly attentive, and readily obedient to all Thy holy inspirations: cherish and increase any good motions Thou hast this day wrought in me towards a more complete participation of the divine nature: and so sanctify me throughout that my whole spirit, soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ.

O heavenly FATHER of Thine infinite mercy grant, I humbly pray Thee, that nothing in this world may ever be able to separate

me from a state of favour, and communion with Thee, and with Thy SON Jesus Christ, through the preparations of the SPIRIT of Holiness. Thy favour, O Lord, is better than the life; and the communications of Thy Spirit, more to be desired than all worldly treasure: Thy service is perfect freedom; Thy laws the sure paths to eternal bliss; O vouchsafe to strengthen, stablish, and settle me in the practice of them for ever; that being through Thy grace faithful unto death, I may through Thy mercy attain everlasting life; through Jesus Christ our only Mediator and Advocate. *Amen.*

Now the God of our Lord Jesus Christ, the Father of glory, give unto us the Spirit of wisdom and revelation in the knowledge of Him; that the eyes of our understanding being enlightened, we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints; and what the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him on His own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

FOR THE EVENING.

Questions proper to put to ourselves in our retirement for devotion, on the evening of the Lord's Day.

WHAT account can I give of the day past?

Have I considered it as a day set apart, by the express command of God, for His more immediate worship and service?

Have I religiously observed it, in keeping it holy to those ends for which it was sanctified by God; by attending the *public* service of the Church; and by employing myself in reading and hearing His holy word; in prayer and meditation, and good discourse; not seeking mine own pleasure, nor doing mine own works?

Have I offered up my *prayers* with suitable apprehensions of God's adorable majesty, and a becoming sense of my dependence and wretchedness; and with such humility and seriousness, such faith and fervency as are necessary to entitle our devotions to the Divine acceptance?

In mine acts of *praise* and *thanksgiving* have I endeavoured to affect my heart with a lively sense of the innumerable mercies and favours, both temporal and spiritual, which God has vouchsafed to me, and His whole Church;

and especially of that wonderful instance of His love and condescension, in redeeming a whole world of sinners from the guilt and power of sin, by the sufferings and death of His only-begotten Son Jesus Christ; and in granting us through Him the means of grace, and the hope of everlasting glory?

Am I ready to express my thankfulness to God, not only in word, but in a sincere obedience to all His commandments; and by making myself as useful and serviceable in the world as I can, in doing all the good I shall be able to my fellow-creatures?

Have I *received His holy word*, not as the word of men, but as it is in truth the word of God, which effectually worketh in them that believe?

Have I diligently attended to the promises and threatenings it contains, so as to be prevailed upon thereby to enter into a firm resolution of governing myself according to its most holy precepts?

Am I sincerely desirous and resolved to do what in me lies, that the word of God may dwell in me richly, so as to make me fruitful in all good works?

Have I not causelessly *neglected* an opportunity to receive the Lord's Supper? Or,

Have I received *worthily*? with true repentance for all my former sins, and a stedfast purpose and resolution of amendment; with a firm belief of the merit and efficacy of Christ's death, and an humble assurance that all the gracious promises, which God has been pleased to make to penitent sinners through Christ, will upon my repentance and faith be effectually made good to me in particular; with a grateful sense and remembrance of Christ's wonderful love; and with a sincere and cordial love and good-will to all mankind for His sake?

Am I seriously resolved to fulfil the solemn vow I have this day made to lead the rest of my life answerably to the engagements of the Christian covenant; the inestimable privileges of which God of His abundant mercy hath vouchsafed to seal to me anew in this blessed Sacrament?

Have I offered up all my services in the name of Christ, so as to depend wholly upon His merits and satisfaction; and to hope for acceptance with God only through Him, and not for any merit of mine own?

Do I long for a more entire conformity to God, and a more intimate and uninterrupted communion with Him?

PSALM.

O Lord our Governor, how excellent is Thy name in all the world ! Thou that hast set Thy glory above the heavens ^a.

All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee.

They shall speak of the glory of Thy kingdom, and talk of Thy power ;

To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom ^c.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

He will fulfil the desire of them that fear Him : He also will hear their cry, and will save them ^d.

Rejoice in the Lord, ye righteous, and give thanks at the remembrance of His holiness ^e.

O praise the Lord of heaven : praise Him in the height.

Praise Him all ye angels of His : praise Him all His host ^h.

^a Ps. viii. 1. ^c Psal. cxlv. 10—12. ^e Ibid. 18, 19.

^d Psal. xcvi. 12. ^h Psal. cxlviii. 1, 2.

332 DEVOTIONS FOR THE LORD'S DAY.

O praise the Lord; for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful¹.

Let every thing that hath breath praise the Lord^k.

I love the Lord, because He hath heard my voice and my supplications.

Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live^l.

The Lord is my strength, and my song, and is become my salvation.

The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass^m.

I shall not die, but live, and declare the works of the Lordⁿ.

I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings.

For Thou, O God, hast heard my vows: Thou hast given me the heritage of those that fear Thy name^o.

Praised be God, Who hath not cast out my prayer, nor turned His mercy from me^p.

¹ Psal. cxlvii. 1.

^k Psal. cl. 6.

^l Psal. cxvi. 1, 2.

^m Psal. cxviii. 14, 15.

ⁿ Ibid. ver. 17.

^o Psal. lxi. 4, 5.

^p Psal. lxvi. 18.

I will sing unto the Lord, because He hath dealt bountifully with me¹.

Thou art my portion, O Lord: I have said, that I would keep Thy words.

I entreated Thy favour with my whole heart: be merciful unto me according to Thy word².

I will never forget Thy precepts: for with them Thou hast quickened me³.

I have sworn, and I will perform it, that I will keep Thy righteous judgments⁴.

Thy vows are upon me, O God: I will render praises unto Thee⁵.

Seven times a day do I praise Thee, because of Thy righteous judgments⁶.

Blessed are they that dwell in Thy house; they will be alway praising Thee.

Blessed is the man whose strength is in Thee; in whose heart are Thy ways⁷.

The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands⁸.

¹ Psal. xiii. 6.

² Psal. cxix. 57, 58.

³ Ibid. ver. 93.

⁴ Ibid. ver. 106.

⁵ Psal. lv. 12.

⁶ Psal. cxix. 164. ⁷ Psal. lxxxiv. 4, 5. ⁸ Psal. cxxxviii. 8.

An Evening Prayer for the Lord's Day.

BLESSING, honour, adoration, and praise, be unto Thee, O Almighty and most Glorious Lord God! the High and Holy One, Who inhabitest eternity, and art exalted infinitely above all blessing and praise.

Thou, even Thou art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the sea, and all that therein is: Thou preservest them all, and the host of heaven worshippeth Thee.

Thousand thousands minister unto Thee; ten thousand times ten thousand stand before Thee.

Angels, arch-angels, and all celestial powers to Thee continually do cry, Holy, holy, holy, Lord God Almighty; Which was, and is, and is to come; Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things; and for Thy pleasure they are, and were created.

Lord, what am I, sinful dust and ashes, that I should be permitted to join with that glorious company above in adoring, praising, and magnifying Thee, the great King of heaven and earth, the eternal God of majesty incomprehensible.

How can I sufficiently extol Thy wonderful goodness and condescension, Who hast not only endowed me with a capacity for so blessed a fellowship, but hast been graciously pleased to make that mine indispensable duty, which is the highest privilege and happiness that glorified saints and angels are capable of!

O that I could but imitate *them* in their unwearied zeal to Thy service: that when I am attending upon the delightful employment of heaven itself, I could but feel in myself a portion of that heavenly fervour and alacrity wherewith the blessed angels of Thy presence are inspired.

But since this is too wonderful and excellent for me, I humbly beg of Thy Majesty, that Thou wouldest mercifully pardon the infirmities of Thy servant, and accept my sincere endeavours to serve Thee in the best manner that I can; though even the best of my services will still be infinitely unworthy of Thine acceptance.

And blessed be Thy divine goodness, this Thou art ready to do: for Thou hast revealed Thyself unto us a God merciful and gracious, long-suffering and of great kindness, forgiving iniquity, transgression, and sin, and always ready to hear the prayers, and fulfil the desires of them that call upon Thee in truth, and serve Thee with an upright heart.

But woe is me! my conscience testifies against me, that I have not been so careful as I ought to secure myself an interest in these Thy blessed attributes. I have not served Thee with that purity and sincerity, with that zeal and fervency that I might have done. I have been too careless and negligent in my performance of the most solemn duties of religion. I have entered Thy sanctuary with an impure and unhallowed heart; and attended upon Thy sacred ordinances without due reverence and devotion. I have been heedless and inattentive in hearing Thy word; cold and heartless in Thy praises; earthly, dull, and distracted in my prayers. And far from bringing forth the fruits of the gospel of Thy grace in a suitable conversation, I have in many instances dishonoured my holy profession by acting contrary to its known obligations. Even this day my services both in public and private have been accompanied with so many failings and imperfections, that I have great reason to humble myself before Thee; and with shame and confusion of face to acknowledge, that if Thou shouldest be extreme to mark what is done amiss, my very repentances would but increase the number of my sins, and even my prayers be an abomination.

But my hope, O Lord, is in Thy tender mercies which have been ever of old, and in that

infinite love which Thou hast shewn to mankind in the redemption of the world by our Lord Jesus Christ. In Him I trust as mine only Mediator and Advocate: His death I believe to be an all-sufficient sacrifice, and satisfaction for sin: His merits alone I depend upon: by His agony and bloody sweat, by His cross and passion, by His resurrection and intercession, I earnestly intreat Thee to be merciful unto me.

Accept the praises, and return a gracious answer to the prayers of Thy Church, which have been offered up unto Thee this day. And of Thine infinite goodness grant to me, and to all Thy people every where, that whatsoever good instructions we have learned from Thy word, we may carefully remember and diligently follow: and whatever good desires Thou hast put into any of our hearts, I humbly beg that by the assistance of Thy grace we may bring the same to good effect; and daily increase in the knowledge and love of Thee our God, and of Jesus Christ our Lord.

O. make us every day more and more zealous in all the duties of religion; more frequent and fervent in our prayers and thanksgivings; more serious in our repentance and humiliations; more fit and desirous to receive the holy Sacrament; and more regular and exemplary in our lives and conversations.

Raise up a spirit of primitive piety, and zeal for the conversion of souls, among those who wait at Thine altar. Engage the minds of the great and powerful to countenance and encourage all such pious undertakings : and let every Christian, in his place and station, contribute towards the promotion of so excellent a work ; that the whole world may be enlightened with the knowledge of Thy truth, and Thy kingdom of grace so universally prevail over all the earth, that Thy kingdom of glory may be hastened : which grant, I beseech Thee, O gracious God, for the sake of Jesus Christ, Thy beloved Son, our Saviour :

With these my prayers and supplications, I beseech Thee, O Lord, to accept the sacrifice of my praise and thanksgiving for all the mercies spiritual and temporal, which Thou hast from time to time bestowed upon me.

I bless and praise Thee, O Lord God Almighty, for making me capable of loving and serving Thee ; and for bringing me to the knowledge and belief of the Christian religion, whereby I enjoy the means of grace, and am entitled to the hope of everlasting happiness in heaven.

I bless Thee, O Lord, for Thy preservation of me the day past, and through the whole course of my life ; and for Thy great patience and long-suffering towards me, in sparing me so long, and vouchsafing me so large a portion

of time to repent me of my sins, and to prepare my soul for that glorious inheritance which Thou hast promised to those that love Thee, and keep Thy Commandments.

But above all, I praise and magnify Thy holy Name for the wonderful work of our redemption ; for the perfect pattern of our Saviour's life ; for the excellency of His doctrine ; and for the all-sufficient merits of His death and passion.

I bless and praise Thee for all the gifts and graces of Thy Holy Spirit ; for those miraculous powers whereby Thy Holy religion was first propagated throughout the world ; and for those gracious assistances which Christians have received in all ages for the doing of Thy holy will.

I bless and praise Thee, O Lord, for the knowledge and sense Thou hast given me of my duty towards Thee ; for the strength and power whereby Thou hast enabled me in some measure to perform it ; for the pious resolutions Thou hast wrought in me to persevere in Thy service unto my life's end ; and for the happy opportunity Thou hast this day vouchsafed me of worshipping Thee in the public congregation, and of receiving fresh supplies of grace in the use of Thy holy ordinances.

Grant, I humbly beseech Thee, that I may walk worthy of these Thine inestimable favours ; and live as becomes the redeemed of the Lord

in all holy conversation, to Thy glory, the benefit of others, and mine own everlasting salvation, through the merits of Jesus Christ my Saviour.

Be pleased, O Lord, to take me, and those most near and dear to me into Thy protection this night: defend us from all the dangers of it; and refresh our bodies with comfortable rest and sleep: let not evil spirits nor evil men approach to hurt us: let us lie down with holy thoughts of Thee; and when we awake, let us still be present with Thee.

Make me ever mindful of that time when I shall lie down in the dust. And because I know not the day nor the hour when I shall be summoned to Thy dread tribunal, grant I may be always on my guard as one that watcheth and waiteth for his Lord; and never live in such a state, as I shall be afraid to die in; but may make it my daily care and endeavour to raise my soul more and more into such a holy, heavenly temper, such delight in God, such unspotted purity, and fervent charity as may prepare and fit me for the blessed company of saints and angels in Thy heavenly kingdom; through Jesus Christ our Lord.

Our Father Which art in heaven, &c.

Now unto Him That is able to do exceeding abundantly above all that we ask or think;

according to the power that worketh in us,
unto Him be glory in the Church by Christ
Jesus throughout all ages, world without end.
Amen °.

DEVOTIONS TO BE USED A LITTLE BEFORE
BED-TIME.

*Passages of Scripture forming meditations on the
glories and felicities of Heaven.*

GOD did rest the seventh day from all His
works^d.

There remaineth therefore a rest to the people
of God. For he that is entered into his rest,
he also hath ceased from his own works, as God
did from His °.

I heard a voice from heaven saying unto
me, write, blessed are the dead which die in
the Lord from henceforth: Yea, saith the Spirit,
that they may rest from their labours^f.

Seeing it is a righteous thing with God to re-
compense tribulation to them that trouble you;
And to you who are troubled rest with us,
when the Lord Jesus shall be revealed from
heaven with His mighty angels^g.

When He shall come to be glorified in His

° Eph. iii. 20, 21.

^d Heb. iv. 4.

° Ibid. 9, 10.

^f Rev. xiv. 13.

^g 2 Thess. i. 6, 7.

saints, and to be admired in all them that believe ^b.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up ^c.

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness ^d.

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband ^e.

And the foundations of the wall of the city were garnished with all manner of precious stones ^f.

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was of pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are

^b 2 Thess. i. 10.

^c 2 Pet. iii. 10.

^d Ibid. 13.

^e Rev. xxi. 1, 2.

^f Ibid. 19.

the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof^a.

And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away^o.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes^p.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His face; and His name shall be in their foreheads^q.

And they shall reign for ever and ever^r.

Blessed are they who do His Command-

^a Rev. xxi. 21—23. ^o Ibid. 3, 4. ^p Rev. vii. 16, 17.

^q Rev. xxii. 3, 4. ^r Ibid. 5.

ments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie¹.

But ye are come unto Mount Sion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and Church of the first born, which are in written heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel².

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven³.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly⁴.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light afflic-

¹ Rev. xxii. 14, 15. ² Heb. xii. 22—24. ³ 2 Cor. v. 1, 2.

⁴ 1 Cor. xv. 49.

tion, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal^r.

Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled ; and that fadeth not away, reserved in heaven for you^s.

I have fought a good fight, I have finished my course, I have kept the faith : Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love His appearing^s.

For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him^b.

For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God : and the dead in Christ shall rise first : Then we which are alive and remain shall be caught up together with them in the clouds, to meet

^r 2 Cor. iv. 16—18.

^s 1 Pet. i. 3, 4.

^a 2 Tim. iv. 7, 8.

^b 2 Thess. iv. 14.

the Lord in the air : and so shall we ever be with the Lord ^c.

But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man; the things which God hath prepared for them that love Him ^d.

They shall be abundantly satisfied with the fatness of Thy house ; And Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the fountain of life : In Thy light shall we see light ^e.

In Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore ^f.

In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also ^g.

Father, I will that they also, whom Thou hast given Me, be with Me where I am ; that they may behold My glory which Thou hast given Me ^h.

And the glory which Thou gavest me I have given them ; that they may be one, even as We are one ⁱ.

^c 2 Thess. iv. 16, 17.

^d Cor. ii. 9.

^e Psalm xxxvi. 8, 9.

^f Psalm xvi. 11.

^g John xiv. 2, 3.

^h John xvii. 24.

ⁱ Ibid. 22.

Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom ^k.

And when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory : And before Him shall be gathered all nations : and He shall separate them one from another, as a shepherd divideth his sheep from the goats : And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My father, inherit the kingdom prepared for you from the foundation of the world ^l.

Devout aspirations after the heavenly state.

MAN that is born of a woman hath but a short time to live, and is full of misery : he cometh up, and is cut down like a flower : he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom may we seek for succour, but of Thee, O Lord, Who for our sins art justly displeased. Yet, O Lord God most holy ; O Lord most mighty ; O holy and most merciful Saviour ; deliver us not into the bitter pains of eternal death.

^k Luke xii. 32.

^l Matt. xxv. 31—34.

Thou knowest, Lord, the secrets of our hearts; shut not up Thy merciful ears to our prayers: but spare us, Lord most holy, O God most mighty; O holy and merciful Saviour; Thou most worthy Judge Eternal! suffer us not at our last hour for any pains of death to fall from Thee.

I am the resurrection and the life, saith the Lord: he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me, shall never die.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin, worms destroy this body; yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another.

But, O my God, I know that no unclean thing can enter into Thy kingdom; and I am nothing but pollution. O wash me, and make me white in the blood of the Lamb; that when I go hence, I may be fit to stand before Thy throne.

O blessed High Priest, Who art able to save all them to the uttermost, who come unto God by Thee! Save me, I beseech Thee, who have no hope but in Thy merits and intercessions.

O glorious Captain of our Salvation, Who didst first suffer many grievous things, and then

enter into Thy glory ; sanctify to me all the pains of body, and all the terrors of mind, which Thou shalt at any time permit to fall upon me : and make me so patiently to suffer with Thee here, that I may also be glorified with Thee hereafter.

O Lord of life and glory, Who didst humble Thyself, and become obedient unto death, even the death of the cross for me ; let the pain and ignominy of that death of Thine take away the sting, and sweeten the bitterness of death to me.

When my flesh and my heart fail be Thou, O Lord, the strength of my heart, and my portion for ever.

O ! let the comfortable presence of Thy holy Spirit support my soul under all my sufferings ; and when I feel my last agonies coming upon me, and the sorrows of death compassing me about, consider, and hear me, O Lord, my God ; draw nigh unto my soul, and make Thy face to shine upon Thy servant ; that I may depart in peace, in a full assurance of my reconciliation with Thee, and in a sure and certain hope of a joyful resurrection to eternal life ; through Jesus Christ our Lord, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself.

While I am at home in the body, I am absent from the Lord, (for we walk by faith, and not by sight,) therefore I am confident, and willing rather to be absent from the body, and to be present with the Lord.

I desire to be dissolved, and to be with Christ, which is far better : Lord, I groan earnestly, desiring to be clothed upon with that house from heaven !

O when will that blessed time come, that I shall put off this mine earthly tabernacle, and be received into everlasting habitations !

O when wilt Thou bring my soul out of prison, that I may give thanks unto Thy name.

Lord, while I am here, I must wrestle, not only with flesh and blood, but with principalities, and powers, and spiritual wickednesses. O take me out of these tents of Kedar into the heavenly Jerusalem, where Satan shall be utterly trodden under our feet.

I cannot here attend one minute to Thy service without distraction. O take me up to stand before Thy throne, where I shall serve Thee day and night.

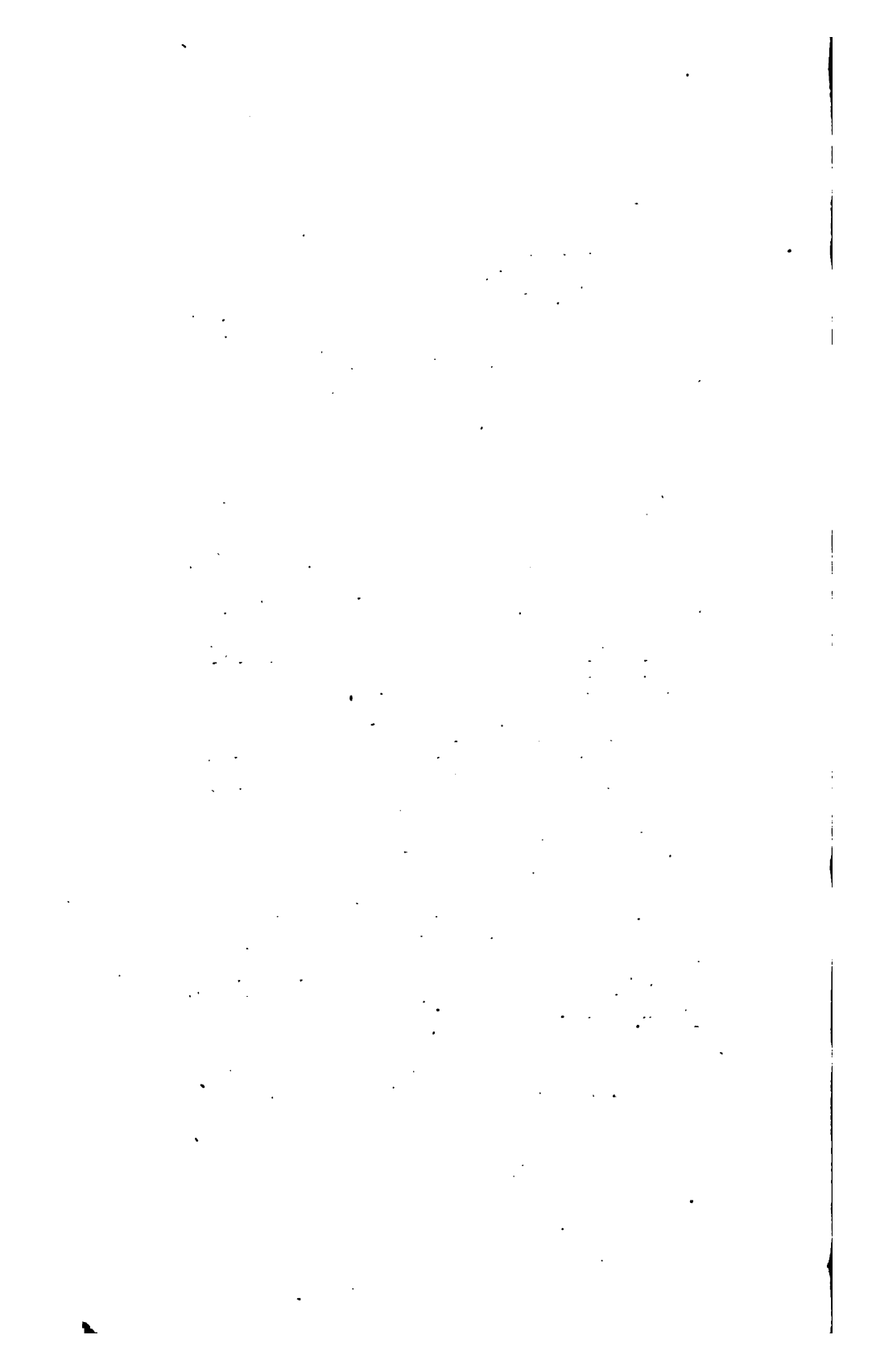
I am here in heaviness through many tribulations. O receive me into that place of rest where all tears shall be wiped from mine eyes,

and there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment, and absence from the Lord: O take me where I shall ever behold Thy face, and follow the Lamb whithersoever He goeth.

Guide me, O Lord, by Thy counsel while I live; and give Thine angels charge over me to stand about me, to guard and receive my soul at its departure out of this world; and to conduct me into the land of righteousness, unto Thy holy hill, and heavenly kingdom, the habitation of light and peace, of joy and gladness; there to reign with Thine elect angels, Thy blessed saints departed, Thy holy prophets, and glorious apostles in all joy, glory, felicity, and happiness, for ever and ever. *Amen.*

Lord, I commit my soul unto Thee, as into the hands of a faithful Creator, and most merciful Redeemer: spare it, O God, for Thy Son Jesus Christ's sake, and let it be Thine in the day when Thou makest up Thy jewels. *Amen.*
Amen.



OFFICE
OF
PENITENCE AND HUMILIATION,
ON
DAYS OF RETIREMENT
FOR THE
MORE SOLEMN EXERCISE OF REPENTANCE.
IN EIGHT SECTIONS.

SECT. 1. RELIGIOUS FASTING.—2. EXAMINATION.—3. CONFESSION.—4. RESOLUTIONS.—5. PRAYER.—6. THANKSGIVINGS.—7. INTERCESSIONS.—8. CONCLUSION.

SECTION I.

PRECEPTS and DIRECTIONS for RELIGIOUS
Fasting ; with a PRAYER.

GIVE yourselves to fasting and prayer^a.

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible. I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air : But I keep under my body, and bring it into subjection^b.

^a 1 Cor. vii. 5.

^b 1 Cor. ix. 25—27.

Jesus said, the days will come, when the Bridegroom shall be taken from them, and then shall they fast^c.

When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father Which seeth in secret shall reward thee openly^d.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house: when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am^e.

^c Matt. ix. 15.

^d Matt. vi. 16—18.

^e Isai. lviii. 6—9.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not ^f.

Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil ^g.

They that sow in tears, shall reap in joy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him ^h.

Blessed are they that mourn: for they shall be comforted ⁱ.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, for our little ones, and for our substance ^k.

So we fasted and besought our God for this; and He was intreated of us ^l.

^f Isai. lviii. 10, 11. ^g Joel ii. 12, 13. ^h Psal. cxxvi. 6, 7.

ⁱ Matt. v. 4. ^k Ezra viii. 21. ^l Ibid. 23.

Cornelius said, four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God^m.

*Prayer for God's assistance and acceptance of our
Humiliation.*

O Almighty and ever-blessed God, Who art infinitely holy, and happy in Thyself, and of Thine abundant goodness hast given us a capacity, and made it our duty to imitate Thy holiness, in order to make us partakers of Thy happiness; I a wretched sinner, sorrowfully reflecting upon my life past,—how careless I have been to answer the end of my creation; how sluggish and inconstant in my endeavours to please Thee; and how eager in gratifying my own inclinations; what great portions of my time I have thrown away in vanity, and how little of it I have employed in working out my salvation;—present myself now before Thee, sincerely desirous, and resolved through the assistance of Thy grace to retire for some time from the cares and pleasures of the world, in order to exercise a more solemn humiliation

^m Acts x. 30, 31.

and repentance for my sins ; and to apply myself more diligently to the serious consideration of those things that concern my everlasting salvation.

O most gracious Lord God ! from Whom alone are the preparations of the heart, and the good dispositions of our mind for Thy worship and service ; vouchsafe, I beseech Thee, to make Thyself present to my soul : and so to fix my thoughts, to purify my affections, and to regulate and govern my whole spirit, that the words of my mouth, and the meditations of my heart may be acceptable in Thy sight, O Lord, my strength, and my Redeemer.

O may all worldly thoughts and imaginations be entirely shut out of my mind ; and I so intimately united to Thee, and filled with such a delightful sense of thy adorable perfections, as may leave a lasting impression upon my soul, and make it henceforward the joy and rejoicing of my heart to praise and worship Thee ; and my meat and drink to do Thy will.

Help me, O Lord, to be sincere, and hearty in the dedication of myself, and of all the powers and faculties of my soul and body to Thine obedience and service : and grant that I may always carry about with me such a lively sense of the infinite obligations I lie under to be Thine for ever, that as long as I live I may

daily offer up myself to Thy divine Majesty more pure and holy, more humble and meek, more devout and thankful, more cheerfully disposed to every good work, and better prepared to bear a part in the hymns and service of the glorious company above, who are evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts! Heaven and earth are full of Thy glory! Glory be to Thee, O Lord most High! *Amen.*

SECTION II.

The HUMBLE PENITENT'S Examination of HIMSELF.

Preparatory sentences of Scripture.

Thus saith the Lord of Hosts; Consider your ways^a.

Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden^b.

Let us search and try our ways, and turn again to the Lord^c.

^a Hag. i. 7.

^b Gal. vi. 4, 5.

^c Lam. iii. 40.

Commune with your own heart upon your bed, and be still ^a.

I thought on my ways, and turned my feet unto Thy testimonies ^r.

I have considered the days of old, and the years that are past ^s.

I commune with mine own heart, and search out my spirits ^t.

If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God ^u.

But the heart is deceitful above all things, and desperately wicked: who can know it ^v?

Who can understand his errors? cleanse Thou me from secret faults ^r.

Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts ^s:

Look well if there be any way of wickedness in me; and lead me in the way everlasting ^s.

Prayer before Examination.

Most great and holy Lord God, Who searchest the heart, and triest the reins, and requirest truth in the inward parts; help me now, I beseech Thee, so diligently and impartially to ex-

^a Psal. iv. 4.

^r Psal. cxix. 59.

^s Psal. lxxvii. 5.

^t Ibid. 6.

^u Joh. iii. 20, 21.

^v Jer. xvii. 9.

^s Psal. xix. 12.

^s Psal. cxxxix. 23.

^s Ibid. 24.

amine my life, and to seek the ground of my heart, that I may discover all my most hidden corruptions, and suffer not any accursed thing to lurk within me. I have sinned, O Lord, and have done perversely; I have committed wickedness: I have sinned against Thee from my youth even unto this day, and have not obeyed the voice of the Lord my God. Lord, make me to know my transgression and my sin, and to lothe myself in mine own sight for all the evils that I have committed. Open mine eyes, O Lord, that I may see the excellency of Thy law; and being inwardly convinced that all Thy commandments are holy, and just, and good, I may be ashamed and confounded at mine own perverseness and ingratitude in having so often, and so grievously offended against them; and may so bethink myself, and repent, and mourn, and cry mightily unto Thee for pardon and grace, that Thou mayest hear my prayer and my supplication from heaven Thy dwelling-place, and forgive me all my transgressions, wherein I have transgressed against Thee, and hearken unto me in all that I shall call upon Thee for; through the mediation of Jesus Christ Thine only Son our Saviour. *Amen.*

A brief Exposition of the Decalogue, enumerating the *duties* enjoined, and *sins* forbidden under *each* Commandment: *chiefly collected out of Archbishop Wake's commentary upon the Church catechism.*

The first Commandment, [*Thou shalt have none other Gods but Me &c.*]

fixes the object of religious worship: and requires all those internal acts of adoration and devotion that are suitable to the transcendent excellencies of the Divine nature; such as faith, hope, love, joy, fear, humility, resignation, and trust. In order to excite and settle these pious dispositions in our souls, we must labour to know, and acquaint ourselves with God, and be often meditating upon His adorable perfections; the immense greatness of His Majesty; His all-sufficiency, omniscience, and omnipresence; His absolute power and dominion over all His creatures; His holiness, wisdom, and goodness; His mercy, truth, and faithfulness. God must be the supreme delight, the most ardent desire of our souls: we must esteem Him our chief and only good; fix upon Him as our end; choose Him for our portion; prefer His favour before all worldly comforts and satisfactions; seek to Him in all our dangers, distress-

es, and wants; and be solicitous for nothing so much as to please Him, to conform ourselves to Him, to grow more and more like Him in this life, that we may be fitted for the everlasting enjoyment of Him in His kingdom of glory. This is to acknowledge the Lord to be God; and to have no other God besides the Lord. Atheists and infidels, whether speculative or practical; (i. e. whether men do really believe that there is no God; or live so as if they did, without either any due worship of Him, or regard to Him:) idolaters and apostates, (i. e. those who believe in, account of, or worship any other as God, besides the Lord; either by forsaking Him, and falling off wholly to idolatry; or by giving the honour of God to any other being, together with Him:) those who take no care to improve the means they enjoy of increasing in the knowledge of God, and divine things: those who ascribe any of the gifts of God's bounty or grace, to fortune, or to themselves, or to any other creature: in a word, all who fear, love, desire, trust, rejoice in, any thing more than God, are transgressors of this commandment.

Lord, I confess myself guilty of innumerable transgressions of this commandment. Pardon me, I beseech Thee, for Jesus Christ's sake: and let Thy

grace so prevent and follow me for the future, that I may never be guilty of the like offences again; but may make it my sincere and constant endeavour to forsake and avoid every sin forbidden, and to observe and practise every duty enjoined by this Thy most righteous law.

The second Commandment, [*Thou shalt not make to thyself any graven image &c.*]

enjoins and regulates the external part of divine worship, as the first does the internal. We may worship even the true God in an idolatrous manner. The Israelites did so, when they set up the golden calves for a visible representation of Jehovah. God is a Spirit, and whoso will worship Him aright, must do it in spirit and in truth. He is infinite, invisible, and incomprehensible; and therefore to worship Him under any corporeal similitude, whether expressed by the image of any creature in Heaven or earth, or only conceived in the mind, cannot but be highly derogatory from the transcendent excellency of His nature and attributes. He is likewise jealous of His honour, and therefore pronounces all idolatrous worshippers, haters of God; and declares that He will punish them to the third and fourth generation. The sum of all is; it is not enough to be right in the object of our worship, unless we are careful also

to perform it in a manner suitable to the Divine nature, and agreeable to the revelations God has been pleased to make of His will, and with becoming apprehensions of His infinitely glorious excellencies and perfections. The making of any image of God at all, be our design what it will in making it; and the making that of any other being, with an intention to pay divine worship to it; the entertaining any gross conceptions of God in our minds; careless and irreverent behaviour in our devotions; the neglect of bodily worship; and the placing religion in mere outward observances, are all sins against this commandment.

Lord, I confess myself guilty &c.

The third Commandment, [*Thou shalt not take the Name of the Lord thy God in vain &c.*]

consults the farther preservation of the honour of the divine Majesty; requiring us to have in the greatest reverence and veneration the most holy and glorious Name of God; i. e. His titles, attributes, and ordinances; His word, and whatever else He is pleased to make Himself known by; His house, His ministers, and every thing that relates to Him or His service: to employ our tongues to His praise and glory; and to use our utmost endeavours upon all occasions to keep up the reputation of religion,

and the respect which is due to holy things, for the sake of God, and because they have a relation to Him. We may be accounted to take God's Name in vain, when we make mention of God, or of anything which belongs to Him rashly and irreverently, in a way that is not suitable to His divine honour and Majesty, nor to that deference we ought to pay to His sovereign power and authority over us. And this may be done chiefly on these three occasions, viz. in *swearing*, *vowing*, *praying*. We take God's Name in vain, by using it in *swearing*, when we swear falsely; whether it be by a positive asserting of what is untrue, or by tricking and equivocating in what is in some respect true, though not in that in which we would be understood to swear; when we swear needlessly, where either the matter is not of moment enough to justify the solemnity of an oath, or might be sufficiently determined without one; of which kind are all those voluntary oaths, which are so frequently used by profane persons in their common discourse; when we swear rashly, but especially in matters of promise, in which we are the most exposed to the danger of perjury; when we swear irreverently, taking an oath carelessly and lightly, and without due regard to the honour of God's Name ourselves, or when we administer it so to others. God's Name may be taken in

vain in *vowing*; by vowing to do anything which may not lawfully be fulfilled, by vowing rashly and indiscreetly what though we should be able to fulfil it, might yet much better, and more prudently be let alone: by vowing any thing for a long time to come, it may be for one's whole life, of our future capacity to make good which we cannot at the present judge: by accustoming ourselves to vow frequently, which must necessarily expose us to the hazard of not performing our vows. We take God's Name in vain in *praying*; when we pray without minding what we are about; when we pray for such things as we ought not to pray for; when in our prayers we use vain repetitions of God's Name, without need and against reason. There are several other ways also of taking God's Name in vain besides those abovementioned; by profane cursing as well as swearing; by any light and unfitting use of God's Name in our common conversation; by all lewd atheistical discourse; by blaspheming, or speaking reproachfully of God or His religion; by murmuring against Him; by ridiculing, abusing, or otherwise profaning His holy word; by despising or exposing His ministers upon the account of their function—in short, by a contemptuous treating of anything in which His Name and honour are concerned.

Lord, I confess myself guilty &c.

The fourth Commandment, [*Remember that thou keep holy the Sabbath-day &c.*].

appropriates one day in seven to the solemn exercise of the worship of God, in order to keep up a grateful remembrance of His benefits, and to fix in our minds a lively sense of His infinite greatness and goodness, and of our continual dependence upon Him. The keeping this day holy imports, that we consecrate it to a *religious* rest, by attending upon the public service of the Church, and hearing God's word read and preached there; by participating of the holy sacrament; by private prayer, meditation, and reading; by works of charity and mercy; by taking all the care we can to improve our own piety, and to help other men in the enlivening of theirs. We sin against this commandment, when we employ ourselves in any unnecessary worldly business on the Lord's day*; when we

* This command obliges us now, as much as ever it did the Jews, though not exactly after the same manner. We worship, as they did, that God Who in six days created the heaven and the earth, the sea, and all that in them is, and rested the seventh day: and in acknowledgment thereof we stand obliged with them to keep a seventh day of rest, after six of labour. But then, as they worshipped this God under the peculiar character of the God who brought them out of the land of Egypt, out of the house of bondage, so were they determined, not only to observe the proportion, but to keep that particular

neglect, or are careless and superficial in our performance of the private or public duties that concern its sanctification; when we mispend any part of it in idleness or impertinence; when we do not take due care, that all those who are under our charge do observe it as they ought.

Lord, I confess myself guilty &c.

The fifth Commandment, [*Honour thy father and thy mother &c.*]

provides for the security of order and government in the world, by establishing the authority of superiors, and the duty of inferiors. By the terms father and mother we are *primarily* to understand our natural parents; but though the letter of the command regards only these, yet

day for their Sabbath, on which God completed that their deliverance, viz. the seventh of the week, which was the day on which they passed the Red Sea, and so were set entirely free from their Egyptian slavery: for which reason also they were obliged not only to worship God upon it, but moreover, strictly to abstain from all bodily labour. Now in this respect we differ from them: we worship God the Creator of the world under a much higher and more divine character; as He is our Father and Deliverer by Jesus Christ our Lord; Who, upon the *first* day of the week rose from the dead, and thereby put an end to the Jewish economy: and in testimony hereof we keep the *first* day of the week for our Sabbath, and so profess ourselves to be the servants of the true God, through that covenant which He has been pleased to make with us in Christ Jesus our Lord.—*See Office for the Lord's Day.*

the reason of it extends equally to our civil parents, the king or queen, and all subordinate magistrates; to our spiritual fathers, the bishops and pastors of the church; and likewise to all masters in families; and all other persons, who are in any respect our superiors. The word honour implies all that love, duty, and obedience; all that help and service, which we owe to each of them respectively according to the several relations they stand in to us. Moreover, this Commandment, in the equity of it, requires some *return* of duty from those who are upon any of the forementioned accounts our superiors; and consequently, as it is our duty to honour them, so it is no less their duty to behave themselves as their relation requires towards us. The true design therefore of this commandment considered in its just latitude is to enjoin all those duties that we stand obliged to, and to forbid all those sins that we may be guilty of in our *relative capacities* *.

Lord, I confess myself guilty &c.

* It is not thought necessary to enter upon a particular inquiry into our behaviour, with respect to *all* and *each* of those *relations* we may stand in one to another, *every time* we set about the examination of ourselves. It may suffice, generally speaking, to peruse attentively the brief account here given of the design and *extent* of this commandment. However, because the *relative duties* make so considerable a part

The sixth Commandment, [*Thou shalt do no murder,*]

secures the persons of men from all hurt and violence; forbidding us not only the wilful illegal taking away the life of any person whatsoever, or the being designedly accessory to our neighbour's or our own death; but likewise all variance, hatred, emulation, envy, revenge, evil-speaking, quarrelling; all rash and immoderate anger; and in one word whatsoever tends towards murder, or may be likely to end in it.

On the other hand, it requires of us to regulate and subdue our passions, to labour for a spirit of meekness, patience, and gentleness, and to do all we can for the preservation and comfort, both of our own, and of our neighbour's life: if they are sick, to advise and assist them with our money and our service; if they are in health, to endeavour to prevent their quarrels, and make up their differences; if they are needy, to feed and clothe them: if they have

of the christian life; and what is not necessary always, may be very convenient to be done sometimes; there is subjoined at the end of this exposition, (page 377) a particular enumeration of the *mutual relations* reducible to this commandment; and of the several *duties* we stand indispensably obliged to by virtue of these *relations*.

injured us, to forgive them ; if we have injured them, to make them all reasonable satisfaction : in a word, to do all we can to promote love, and peace, and good will among all men.

Lord, I confess myself guilty &c.

The seventh Commandment, [*Thou shalt not commit adultery,*]

is for the preservation of the honour of wedlock. As by the sixth, the lives of the present generation are secured ; so by this care is taken for the regular propagation of the human race. To this end God instituted marriage : and all conjunctions that are not within the limits He has prescribed, are irregular and sinful. Nor are we to abstain only from the gross acts of adultery and fornication, but from all manner of carnal pollutions whatsoever, and from all the most distant approaches to them, and incitements towards them ; such as uncleanness, sensual desires and inclinations, all lewd and effeminate conversation, all wantonness of behaviour, all indecent dressing, all too familiar conversation of younger persons of different sexes together ; all excess of meat, drink, sleep, clothing ; all places and exercises which may be likely to raise our passions to any immoderate height ; in short, from what-

soever is contrary to the gravity, and modesty, and purity of the gospel of Christ.

On the other hand, we are required to keep our bodies in temperance, soberness, and chastity: and in order hereunto not only carefully to avoid all temptations and incentives to the contrary, but, if need be, to exercise ourselves in watchings and fastings, which are in no cases more proper, than for the suppression of these sins: to be modest in our behaviour; grave and chaste in our conversation: to regulate, as much as may be, our very thoughts and desires: and above all things to take care that we keep ourselves usefully, or at least innocently employed; as considering that there is nothing more dangerous to the purity of a Christian than idleness and want of something to do.

Lord, I confess myself guilty &c.

The eighth Commandment, [*Thou shalt not steal,*]

respects our outward possessions; and provides for every man's quiet and comfortable enjoyment of that portion of the good things of this life, which God has been pleased to give him. Hereby are forbidden not only theft and robbery; as the one implies a secret con-

veying away of another's goods, and the other a more violent and forcible taking of them; but all unlawful and indirect ways of depriving another of any thing that is his; all cheating in buying and selling; all extortion and oppression: and all aiding, advising, encouraging, or otherwise communicating with others in any of these crimes; whether by receiving, buying, or concealing what is stolen; or by helping any one to cheat or over-reach another; or by serving any great and violent oppressor in crushing and ruining a poor man. To these may be added several other vices; such as prodigality in spending a man's estate, and beggaring his family: negligence in making an honest provision, according to a man's station and opportunities, for his children: contracting debts which we are not able to pay: engaging for others beyond what we are able, or it is fitting for us to answer: taking advantage for gain by men's private wants, or by the public necessities: all such trades as live upon the vices and extravagancies of men: and lastly, all manner of unlawful and injurious ways of gain.

On the contrary, we must be fair and upright in all our dealings; not willingly wrong, or be accessory to the wronging of any: if we should happen to have unwillingly injured any man, we must be ready to make him a full and ample

restitution for it: we must be free and charitable to the poor; careful to provide a competent subsistence for our families; and diligent in pursuing some honest and useful calling in order thereunto.

Lord, I confess myself guilty &c.

The ninth Commandment, [*Thou shalt not bear false witness against thy neighbour,*]

principally regards the public administration of justice and judgment. Order and government being established, propagation regulated, and our lives, properties, and estates secured by the four preceding commandments, provision is made in this for the obtaining a just reparation in case of any injury or wrong done to any man, with respect to any any of those particulars. It supposes that there are courts of iudicature erected in all societies for the determining controversies of this nature; but because the just issue of such trials depends chiefly upon the veracity of witnesses that give in evidence of matters, or facts relating thereunto, all persons are hereby required to be punctually true and faithful in such their testimonies; to affirm nothing but what they know to be true, and to conceal nothing that may contribute to a clearer discovery of the truth.

Furthermore, this commandment obliges us to be religiously strict in speaking the truth, not only in courts of judicature, but in our common conversation : to put the best construction upon all the actions of our neighbour ; not to be too easy of believing any evil reports concerning him ; nor to divulge even his real faults out of private pique or passion ; but to be charitable both in what we hear and what we say of other men ; to vindicate their reputation as far as fairly we can ; and to say nothing, at least not to aggravate their faults, where we cannot.

This commandment forbids not only the false accusing of, or witnessing against any man in judgment, but also all subornation of false witnesses, and all credit or countenance that is given to them ; all sort of calumny * and evil speaking † against any, whether it be in or out

* By calumny is meant a reproach falsely raised upon, and reported against a person, who is wholly innocent of it ; when we are the makers, as well as spreaders of an untruth ; at least, know what we say of our neighbour to be false, or have just reason to believe it to be so.

† By evil speaking we are to understand the relating of what is, or has been told to us as true, and is believed by us so to be ; when we do it not to the person concerned for discovery of the truth ; or to some friend of his, in order to his being admonished of it ; but to our indifferent acquaintance :

of judgment ; all tale-bearing, rash-speaking, and censuring ; all readiness to believe what is evil of our neighbour ; all encouragement given to those who are apt to speak evil of other men.

Lord, I confess myself guilty &c.

The tenth Commandment, [*Thou shalt not covet &c.*]

is for the greater security of our obedience to all the rest. It condemns even the inward tendencies and motions of the soul towards the commission of any of those sins that are forbidden, or the omission of any of those duties that are enjoined by the foregoing commandments. It commands us not so much as to harbour any evil thought or desire in our hearts : not so much as to wish for that which is another's, out of covetousness or envy : to suppress the inordinate love of wealth, honour, and pleasure ; and to use our utmost endeavours to subdue and mortify all irregular inclinations whatsoever : not to murmur and repine at our own condition ; nor to be uneasy at the more prosperous circumstances of others : not to be over-thoughtful or anxious about worldly en-

and that, whether it be done with a design to defame him, or only in the common way of discourse, for want of better matter to entertain our company withal.

joyments ; but to be contented and thankful with that portion of them, which God hath allotted us ; cheerfully submitting to His good pleasure, and taking all things well that He ordereth for us.

Lord, I confess myself guilty of innumerable transgressions of this commandment, Pardon me, I beseech Thee, for Jesus Christ's sake : and let Thy grace so prevent and follow me for the future, that I may never be guilty of the like offences again ; but may make it my sincere and constant endeavour to forsake and avoid every sin forbidden, and to observe and practise every duty enjoined by this Thy most righteous law.

The chief *relations* to which the fifth Commandment may be referred, and the *relative duties* to which we in consequence stand obliged * are those of

1. Children—2. Subjects—3. Scholars—4. Ordinary Christians—5. Servants—6. Wives—7. Inferiors—8. Parents—9. Magistrates—10. Teachers—11. Spiritual Pastors—12. Masters—13. Husbands—14. Superiors.

The duty of Children towards their Parents is to be respectful and dutiful in their beha-

* See note, page 369.

viour towards them ; to reverence their persons, to hearken to their instructions, and obey their orders ; to bear with their infirmities, and submit to their correction ; to promote their comfort and welfare by all fitting means : and if they need, and their children are able, to provide for and support them.

The duty of Subjects towards those whom God has set in Authority over them,

is to submit to their laws ; to be faithful to their interests, and obedient to them in all their just commands : to live quietly under their government ; and to contribute, according to their capacity, towards the support and defence of it, by their counsel, their estate, and, if need be, by venturing their very lives for their service.

The duty of Scholars towards their Teachers

is to reverence their authority, and respect their persons : to attend upon their instructions with care and diligence : to submit themselves to their conduct in those things wherein they are set over them : and to reward them according to their several stations, and the nature of the work they are engaged in.

*The duty of ordinary Christians towards their
spiritual Rulers and Guides*

is to consider them as the ministers of Christ, and stewards of the mysteries of God^b, and to esteem them very highly for their work's sake^c, to treat them with respect and reverence: to attend constantly upon their public teachings; and to advise with them in private in all dubious cases, relating to the care or state of their souls: to submit cheerfully to all their godly judgments, and admonitions: to pray to God for them, that they may be furnished with all those gifts and graces, and blessed with such assistances of His Holy Spirit, as may enable them to discharge their weighty office faithfully and successfully: to pay them their dues conscientiously, and without grudging; and where need is, and they are able, to contribute more liberally towards their comfortable subsistence.

*The duty of Servants towards their Masters and
Mistresses*

is to be diligent in their business; true and just to what they are intrusted withal; careful in the management of their concerns, as if it were for themselves: not profuse or extrava-

^b 1 Cor. iv. 1.

^c 1 Thess. v. 13.

gant in any thing which is committed to their care, but thrifty and watchful : not to be eye-servants, but to use the same industry and integrity in their master's absence, as they would do if he were present with them.

The duty of the Wife towards her Husband

is faithfully to observe her marriage vow and covenant : to love, honour, and obey him : to be true and just to him in all his concerns : to order his house with prudence and discretion : to bring up his children in the nurture and fear of the Lord : to instil good principles betimes into them, and root out bad ones : not to forsake him in any troubles or adversities that may fall upon him ; but to continue faithful and united to him in person and affection to her life's end.

The duty of those who are in a lower degree, towards such as are in fortune and quality above them,

is to give them honour suitable to the difference of their ranks and stations : not to envy or backbite them : not to wish or do them any evil, out of any malice or enmity against them, for what they enjoy in character or estate beyond themselves.

The duty of Parents towards their Children

is to breed them up carefully whilst they are young, and as soon as they are capable of discerning between good and evil, to instruct them in the principles and duties of religion : to love them with a tender and prudent affection : to provide according to their ability for their comfortable subsistence in the world : to bring them up to some honest and useful employment : to encourage them when they do well, and to correct them when they do amiss : to be gentle and courteous towards them, and not by their passion or perverseness to provoke them to anger, and alienate their affections from them.

The duty of the Civil Magistrate towards his People

is to order all his counsels, designs, and enterprises, as much as in him lies, to the public good : to be faithful to the trust committed to him, so as never to vex or oppress his subjects, but to rule them with an exact justice and equity, and to be gentle and moderate in the exercise of his authority ; but above all, to take care of the service of God ; and see that the true religion be maintained and protected in his dominions : and to use his utmost en-

deavours for the suppression of vice, profaneness, and irreligion, as being at once both odious to God, and destructive to the public peace and welfare of any people.

The duty of Teachers towards those committed to their charge

is to attend to their teaching with faithfulness and diligence : to consider carefully what instruction is most proper for every one, and give it in that way, that may be likely to prove the most profitable to them : to tell them freely of their faults ; to admonish them of the sinfulness, as well as of the danger of them ; and to help them, according to the best of their power, to amend them : in short, it is their duty, and ought to be their study and endeavour, to guide those whom they have the charge of, the best and most direct way they can, to the attainment of that knowledge which they pretend to bring them to.

The duty of Spiritual Pastors towards the People under their care

is to be diligent and faithful in discharging the trust that is committed to them ; and to labour to furnish themselves with all those abilities that are necessary thereunto : to endea-

your to possess their minds with a great zeal for the glory of God, and the enlargement of His church ; and with a just sense of the inestimable value of souls : to give themselves to study, meditation and prayer : to preach the word of God with plainness, sincerity, and courage : to take all proper opportunities of giving private admonitions and instructions to those under their care, both in sickness and in health : to take heed to themselves as well as to their doctrine, that they may be examples to their flock : in a word, to make it their constant study and endeavour, so to fulfil their ministry in every respect, that they may answer the high characters and titles attributed to them in Scripture, where they are called, *ambassadors*^d for Christ, to entreat us in Christ's stead, as though God did beseech us by them to be reconciled to God, *angels*^e to protect and preside over the several churches committed to their care ; *watchmen*^f, appointed by God to give notice of approaching dangers and enemies ; *physicians*^g of souls, to search out their distempers, and apply proper remedies ; *shepherds*^h, to feed the flock of Christ, which He hath purchased with His own blood ; *stewards*

^d 2 Cor. v. 20.^e Rev. ii. 1. &c.^f Ezek. iii. 17.^g Jer. vi. 17.^h Acts xx. 28.

*of God's household*¹, to give them their portion of meat in due season ; *stewards of the mysteries of God*^k ; *stewards of God*^l ; *stewards of the manifold grace of God*^m ; *parents*ⁿ of children unto God in Christ Jesus, through the gospel.

The duty of Masters towards their Servants

is to behave themselves with kindness and gentleness towards them ; providing for them what is convenient ; not laying too much work upon them, nor too rigorously exacting what they do : to have a due regard to their souls, as well as their bodies ; and in order thereunto, not only to allow them a sufficient time for the service of God, but to see that they employ the time so allowed them to the glory of God, and the promoting their soul's welfare : and lastly, to be just in paying them their wages ; not keeping it back from them when it is due, nor otherwise defrauding them of their hire.

The duty of the Husband towards his Wife

is to be true to her bed ; kind and loving to her person ; and to communicate to her of his

¹ Luke xii. 42.

^k 1 Cor. iv. 1.

^l Tit. i. 7.

^m 1 Pet. iv. 10.

ⁿ 1 Cor. iv. 15. Gal. iv. 19.

substance : to look after her in all her sicknesses or other distresses : to protect her against the injuries of others ; and to cherish her himself, as his own flesh : to keep only to her, and not to be separated from her, so long as it shall please God to continue her life to him.

*The Duty of those who are in a higher rank,
towards such as are below them*

is not to behave themselves proudly or arrogantly towards them : not to despise them for their poverty or meanness in the world ; but to remember that they are both men and Christians ; and upon both those accounts as high in God's esteem as themselves : that when we come before the judgment seat of Christ, we shall all stand upon the same level ; all titles, and honours, and distinctions, shall then be laid aside ; and only the virtue and piety of the soul be considered : that in the meantime the poorest and lowest may be wise and good, brave and constant, chaste and temperate ; and that these in reality make a great man, beyond all the outward trappings of titles and retinue : and, lastly, it is their duty to be liberal and charitable out of what God hath given them to those who are in need ; which

is the best use that any man can put his riches to, and will turn to the highest account at the last.

Questions *concerning our obedience to God's*
Commandments.

Am I persuaded that all these commandments of God are holy, just, and good; and that I am indispensably obliged to observe and walk in the same all the days of my life?

Do I believe that God hath appointed a day, in which He will judge the world in righteousness by Jesus Christ, Whom He hath ordained to be the Judge of the quick and the dead?

And that I shall then personally appear before the awful tribunal of Christ, to give a strict account of all my thoughts, and words, and actions?

And that I shall be adjudged to everlasting happiness, or to everlasting misery, according to my good or ill behaviour in this life?

Has it been my sincere desire and endeavour to live conformably to this persuasion; so as always to keep a conscience void of offence both towards God and towards men?

Where I am conscious that I have acted any way contrary to my duty, have I humbled myself before God for all such my misdoings, and re-

pented of them unfeignedly, and from the bottom of my heart?

Have I used my utmost endeavour to call all my sins to remembrance, and to affect my heart with a godly sorrow and contrition for them?

Have I seriously considered, and am I truly sensible what an evil and bitter a thing it is to sin against God?

What extreme folly and absurdity I have been guilty of in departing from the infallible rule of God's commandments, to follow the blind leadings of my own depraved will, and the corrupt customs of a wicked world?

What unaccountable stupidity in neglecting the most important concern of my life, and doing what in me lies to make myself miserable for ever?

What wretched madness in rendering myself obnoxious to the heavy displeasure of Almighty God, and to all those miseries that are implied in an eternal separation from His blissful presence?

What vile ingratitude in sinning against so good, so gracious, so easy a Master, and so liberal, so bountiful a Benefactor?

Against the riches of the Divine goodness, and forbearance, and long suffering, which should have led me to repentance?

Against the infinite goodness and mercy of God the Father, Who made me, and has bestowed so many blessings upon me ?

Against the incomprehensible kindness and condescension of God the Son, Who redeemed me from everlasting death with His own blood ; and has prepared for me endless and unspeakable joys in another world ?

And against the infinite love of God the Holy Ghost, Whose earnest desire of my salvation I have so abundantly experienced in His constant readiness to afford me such spiritual assistances and supports, as are necessary to all the purposes of holiness and obedience ?

Have I considered likewise what a dreadful aggravation it is of my guilt, that I have so often sinned against the sense and convictions of my own mind, and many most solemn and repeated promises to the contrary ?

Is there any particular sin that lies heavy upon my conscience ?

Do I desire to be enlightened by God as to my unknown and forgotten sins, that they also may be particularly repented of ?

Do I stedfastly resolve to use my utmost diligence for the time to come to serve and please God in newness and holiness of life, and to avoid all occasions of sinning, and all those temptations especially that have formerly caused me to fall ?

Do I believe that God of His infinite grace and mercy hath ordained forgiveness of sins and eternal life for all such as truly repent, and turn unto Him with full purpose of heart to live according to the terms of that gracious covenant which He hath been pleased to make with us in His Son Jesus Christ our Saviour?

Do I trust in the merits of that all-sufficient atonement which our blessed Saviour made upon the Cross for the sins of all mankind, and in that only for this pardon and salvation?

Am I not apt to despair of God's mercy upon the account of the number or heinousness of my sins? Or to presume too boldly upon it, so as to hope for salvation without fulfilling the declared conditions of it?

Am I willing and ready to make full compensation, according to my power, to all those whom I have injured, or offended? And do I heartily forgive all such as have injured or offended me?

Am I diligent in prayer, and in the use of all those means of grace which God hath appointed for my furtherance in holiness?

If our conscience now tells us, that we do

thus truly and earnestly repent us of our sins, and are in love and charity with all our brethren, and intend to lead a new life following the Commandments of God, and walking from henceforth in His holy ways ; we may draw near with faith to the throne of grace, and make our humble confession and supplication to Almighty God ; not doubting but that He will be merciful unto us in the free pardon and forgiveness of all our sins, for the sake of Jesus Christ the Righteous, Who is our Advocate with the Father, and the propitiation for our sins.

Prayer after Examination.

O LORD GOD ! I have now by Thine assistance considered mine evil ways : and I call to mind all the years of my life past in the bitterness of my soul for my sin. O Thou, Who alone knowest the heart, and Who alone canst change it, create in me such a broken and contrite heart, as Thou hast promised not to despise : and possess my soul with so deep a sense of my sin and misery, that my repentance may bear some proportion to my guilt. My misdeeds, O Lord, have prevailed against me : O be Thou merciful to my sin ; O for

Thy Name's sake be merciful to my sin, for it is great. O my God, pardon all my failings, and perfect that good work Thou hast begun in me, for the merits of Jesus Christ my Saviour. *Amen.*

SECTION III.

The Penitent's CONFESSION of his Sins to GOD.

Preparatory sentences of Scripture—and confession of sin, and humble supplication for pardon and grace.

Preparatory sentences of Scripture.

THUS saith the High and lofty One That inhabiteth eternity, Whose Name is holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth : for the spirit should fail before Me, and the souls which I have made ^a.

^a Isai. lvii. 15, 16.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel^b?

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye^c.

If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live^d.

But if ye will not do so, behold ye have sinned against the Lord: and be sure your sin shall find you out^e.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of Hosts^f.

^b Ezek. xxxiii. 11. ^c Ezek. xviii. 31, 32. ^d Ibid. 21, 22.

^e Numb. xxxii. 23. ^f Jer. ii. 19.

Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God^c.

Remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed^d.

Take with you words, and turn to the Lord: say unto Him, take away all iniquity, and receive us graciously: so will we render the calves of our lips^e.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness^f.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy^g.

I have sinned: what shall I do unto Thee, O Thou Preserver of men^h?

I will arise and go to my Father, and will

^c Jer. iii. 12, 13.

^d Ezek. xx. 43.

^e Hos. xiv. 2.

^f 1 John i. 8, 9.

^g Prov. xxviii. 13.

^h Job vii. 20.

say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son ^m.

Confession of sin, and humble supplication for pardon and grace.

O most Holy and most merciful Lord God, Who by reason of the infinite purity of Thy nature canst not look on iniquity without the utmost detestation, but out of the exceeding riches of Thy goodness hast graciously promised, that all those who confess and forsake their sins shall obtain of Thee forgiveness of the same, and be cleansed from all unrighteousness; I, a most miserable sinner, in a deep sense of mine own vileness and wretchedness, and an humble dependence on Thy mercy and truth, prostrate myself at the footstool of Thy grace, desiring to confess and bewail before Thee mine innumerable transgressions of Thy holy laws, whereby I have rendered myself most justly liable to the severest of Thy judgments in this life, and to everlasting punishments in the world to come.

I confess, O Lord, that I have grievously offended Thee, by indulging to evil thoughts of many kinds; by vain, rash, false, and

^m Luk. xv. 18, 19.

wicked words; and by many unrighteous, sensual, and ungodly deeds, which I have from time to time committed, against the dictates of reason, the checks of mine own conscience, and the known precepts of Thy holy word.

I have frequently neglected the duties of religion, which is the great and most important concern of my life; and when I have performed them, it hath been very often carelessly and out of custom, and without due affection and attention of mind.

I have not served Thee with that purity of intention, with that sincerity of heart, with that fervency of spirit, with that zeal for Thy glory, with that watchfulness, care, diligence, and constancy, that I ought to have done.

But I repent; O my God, I repent; Lord, lay not these sins to my charge: Father, forgive me, for Jesus Christ's sake!

I know that religion has nothing in it that is worthy of blame or reproach; nothing but what is perfectly agreeable to right reason, and truly perfective of human nature; and yet, out of a foolish regard to the opinions and censures of men, I have too often been ashamed to practise divers important duties, and to discountenance the evil practices and vices of others, or maintain the cause of virtue and

piety; not considering that whosoever is ashamed of Christ and His words in this adulterous and sinful generation, of him shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels.

But I repent &c.

I believe that all Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that they who desire and sincerely endeavour to serve Thee truly may be perfect, thoroughly furnished unto all good works: and yet, O God, how seldom, how little have I read and pondered Thy holy word: how shamefully have I omitted the important and necessary duty of searching the Scripture; and how foolish have I been in applying myself more diligently to, and taking more satisfaction in the reading of other books than of them; not considering that they best set before us the way of life and the way of death; and teach us what we must do to be saved from the wrath to come, and to inherit eternal life: and even when I have read them, it hath not been with such good dispositions, with such an attentive and teachable mind, such an humble heart, and sincere intentions to do whatever I should perceive to be Thy will, as I knew were neces-

sary to entitle me to the promises contained in Thy word.

But I repent &c.

I have not been sufficiently thankful for the continued effects of Thy bounty towards me: neither have I received the afflicting dispensations of Thy providence with such patience and submission as are due to Thy wisdom; nor made such improvements and advantages of them as Thy goodness did thereby intend me.

But I repent &c.

In my transactions with men I have not had such a strict regard to sincere and candid dealing as Thy law requires; but have often been too severe and rigorous in exacting mine own dues; and too backward in answering the reasonable demands or expectations of others.

I have not been sufficiently careful to put the fairest and most charitable construction upon the words and actions of my neighbour; but have frequently injured his reputation by rash and unjust censures, or by giving too easy credit to the slanderous speeches and unchristian insinuations of others to his prejudice.

I have been too insensible of his wants and miseries, and too backward in embracing those opportunities Thou hast offered me of relieving and comforting him in his troubles and distresses ; not considering the manifold blessings Thou hast promised to the merciful, and the many and great mercies I daily receive from Thee, and that I shall stand in need of much more and greater mercy from Thee at the dreadful day of our Lord.

But I repent &c.

I have not had that just, that low and mean opinion of myself that I ought ; but have been too ambitious of, and too much affected with the praises of men.

I have not been so meek and gentle, so patient and considerate under reproaches and ill treatment, as becomes a disciple of the crucified Jesus ; but I have been too often carried out into such degrees of anger and resentment, as have proved uneasy and prejudicial both to myself and others.

I know that without holiness no man shall see the Lord, and that the pure in heart are blessed ; for Thou hast promised that they shall see Thee, the fountain of blessedness, in Whose presence is fulness of joy for evermore : and yet how remiss and inconstant have I been in

mine endeavours to cleanse myself from all filthiness both of flesh and spirit, and to perfect holiness in the fear of Thy Name ?

But I repent &c.

The pleasures and business of this life, and the desires of growing rich, or being great, have caused me too often to forget that I am but a stranger upon earth, and that my days are as a shadow that will soon pass away : and instead of making it my constant study and endeavour to disengage mine affections from things on earth, and to settle them on things above, I have been too anxious and solicitous for the accommodations of this life ; not considering Thy gracious promise, that if we first seek the kingdom of God and His righteousness all things needful for the support of our bodies shall be added unto us.

I have been too apt to be discontented with my condition in this world, and not so willing to resign myself to Thine all-wise providence as I ought.

How little have I mortified my members which are upon the earth, inordinate affection, evil concupiscence, and covetousness ? And yet I know that if any one love the world, the love of the Father is not in him, and that none

but the poor in spirit shall enter into the kingdom of Heaven.

But I repent &c.

I have not been duly careful to improve my time to those excellent purposes I might have done; but have wasted too much of it in the excesses of eating, drinking, and sleeping; too much of it in vain recreations and diversions, in dressing and adorning my body, and in paying and receiving formal and impertinent visits: and in many other ways have I spent great portions of it idly, or unprofitably to myself and others.

But alas! how little of my time have I employed in reading, meditation, and prayer! how little in mortification, abstinence, fasting, and retirement; and yet the day of my life is far spent, and the night of death is at hand, wherein no man can work,

But I repent &c.

How backward have I been to examine the state of my soul, and to call my sins to remembrance, so as to mourn and be affected with a godly sorrow for them? Or if I have at any time been sensible of my sins and infirmities, yet I have not taken due care so to preserve

and improve that sense I have had of them, as to become thereby more circumspect and watchful against them for the future, or less prone to censure and condemn the infirmities of other men.

But I repent &c.

O how strong a propension do I feel in myself to evil, and how strange a backwardness to that which is good !

I confess, and lament, and bewail my wretched state : I am corrupt : I have strayed out of the way of life and happiness : my conscience accuseth me, and my heart condemneth me.

More particularly I confess that I have grievously sinned against Thee, by —

These my sins, with many more than I can recollect or number, are all in Thy sight, and they have left their wretched and dismal effects upon my mind and heart ; whereby Thine image in which I was created is miserably defaced, and I am estranged from Thee, my God, my true and only good and happiness : so that when I look back upon the errors and miscarriages of my life past, and reflect how little I possess of the spirit and temper of the Gospel, my heart trembleth for fear of Thee, and I am afraid of Thy judgments.

O how shall I appear before the judgment seat of Christ, when He shall come in His power with the holy angels to judge every man according to his works, and to take vengeance on them that obey not the Gospel; since my life has been so unsuitable to the doctrines and precepts of it!

But I repent, O my God; I repent; I accuse and condemn myself; I am grieved, I am troubled, and am heartily sorry for these my misdoings; and I turn to Thee with full purpose and resolution of sincere obedience for the time to come.

And I beseech Thee, O Lord, Who art gracious and merciful, long suffering and of great goodness, and the Father of our Lord Jesus Christ, Who died for the ungodly; for His sake, and for Thy goodness' sake, I beseech Thee to pardon and forgive all my sins; my sins of ignorance, and those which I have committed through want of care and circumspection; but especially all my wilful sins, and those transgressions, whereby I have in any degree brought a reproach upon my Christian profession, or occasioned others to fall; all of which I do now in a more particular manner lament before Thee.

O Lord, holy Father, Who alone canst order the unruly wills and affections of sinful men,

Who gavest Thy Son to die, that He might redeem us from all iniquity; vouchsafe, I beseech Thee, to cleanse and sanctify my polluted soul; and enable me by Thy grace to subdue all mine irregular appetites and passions, and to renounce and forsake every evil practice of what nature or kind soever: that my heart and all my members being mortified from all worldly and carnal lusts, I may no longer live in the flesh to the lusts of men, but according to Thy will, O God; and at the last may attain the gift of eternal life, which Thou hast promised to all them that sincerely love and obey Thee, through Jesus Christ our Lord. *Amen.*

Penitential Psalm collected out of the book of Psalms.

O Lord, rebuke me not in thine indignation; neither chasten me in Thy displeasure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me for my bones are vexed.

My soul also is sore troubled; but, Lord, how long wilt Thou punish me¹?

Thy wrathful displeasure goeth over me, and the fear of Thee hath undone me².

Thou hast set our misdeeds before Thee,

¹ Psal. vi. 1—3.

² Psal. lxxxviii. 16.

and our secret sins in the light of Thy countenance^a.

But mine eyes look unto Thee; O Lord God: in Thee is my trust: O cast not out my soul^o.

Turn Thee, O Lord, and deliver my soul: O save me for Thy mercies sake^p.

Deliver me from all mine offences, and make me not a rebuke unto the foolish^q.

Call to remembrance, O Lord, Thy tender mercies; and Thy loving kindnesses which have been ever of old.

O remember not the sins and offences of my youth; but according to Thy mercy, think Thou upon me, O Lord, for Thy goodness^r.

For Thy name's sake, O God, be merciful unto my sin, for it is great^s.

Turn Thee unto me, and have mercy upon me; for I am desolate and in misery.

The sorrows of my heart are enlarged: O bring Thou me out of troubles.

Look upon my adversity and misery, and forgive me all my sin^t.

O hide not Thou Thy face from me; nor cast Thy servant away in displeasure^u.

Withdraw not Thou Thy mercy from me, O

^a Psal. xc. 8.

^o Psal. cxli. 9.

^p Psal. vi. 4.

^q Psal. xxxix. 9.

^r Psal. xxv. 5, 6,

^s Ibid. 10.

^t Ibid. 15—17.

^u Psal. xxvii. 10.

Lord ; let Thy loving kindness and Thy truth
always preserve me^a.

My sins have taken such hold upon me, that
I am not able to look up ; yea, they are more
in number than the hairs of my head, and my
heart hath failed me.

O Lord, let it be Thy pleasure to deliver me :
make haste, O Lord, to help me^b.

Out of the deep have I called unto Thee, O
Lord ; Lord, hear my voice.

O let Thine ears consider well the voice of my
complaint.

If Thou, Lord, wilt be extreme to mark
what is done amiss, O Lord, who may abide it^c?

My misdeeds prevail against me : O be Thou
merciful unto our sins^d.

Lord, be merciful unto me ; heal my soul, for
I have sinned against Thee^e.

My confusion is daily before me ; and the
shame of my face hath covered me^f.

My strength faileth me, because of mine ini-
quity ; and my bones are consumed^g.

For my wickednesses are gone over my head,
and are like a sore burden, too heavy for me to
bear^h.

^a Psal. xl. 14.

^b Ibid. 15, 16.

^c Psal. cxxx. 1—3.

^d Psal. lxxv. 3.

^e Psal. xli. 4.

^f Psal. xlv. 16.

^g Psal. xxxi. 12.

^h Psal. xxxviii. 4.

Hear my prayer, O Lord, and with Thine ears consider my calling: hold not Thy peace at my tears^c.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen^d.

Shew Thy servant the light of Thy countenance; and save me for Thy mercies' sake^e.

Thy mercy, O Lord, reacheth unto the heavens; and Thy faithfulness unto the clouds^f.

O satisfy us with Thy mercy, and that soon; so shall we rejoice and be glad all the days of our life^g.

Hear me, O Lord, for Thy loving kindness is comfortable: turn Thee unto me according to the multitude of Thy mercies.

And hide not Thy face from Thy servant, for I am in trouble; O haste Thee, and hear me.

Draw nigh unto my soul, and save it: O deliver me, because of mine enemies^h.

I stretch forth my hands unto Thee; my soul gaspeth unto Thee as a thirsty landⁱ.

Lord, Thou knowest all my desire; and my groaning is not hid from Thee^j.

Hear my prayer, O Lord, and consider my

^c Psal. xxxix. 13.

^d Ibid. 15.

^e Psal. xxxi. 18.

^f Psal. xxxvi. 5.

^g Psal. xc. 14.

^h Psal. lxix. 17—19.

ⁱ Psal. cxliii. 6.

^j Psal. xxxviii. 9.

desire ; hearken unto me for Thy truth and righteousness sake.

And enter not into judgment with Thy servant ; for in Thy sight shall no man living be justified ^k.

I have gone astray like a sheep that is lost : O seek Thy servant ; for I do not forget Thy commandments ^l.

Quicken me, O Lord, for Thy name's sake ; and for Thy righteousness' sake bring my soul out of trouble ^m.

Forsake me not, O Lord my God ; be not Thou far from me.

Haste Thee to help me, O Lord God of my salvation ⁿ.

Have mercy upon me, O God, after Thy great goodness ; according to the multitude of Thy mercies, do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults ; and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight ; that Thou mightest be

^k Psal. cxliii. 1, 2.

^l Psal. cxix. 176.

^m Psal. cxliii. 11.

ⁿ Psal. xxxviii. 21, 22.

justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness ; and in sin hath my mother conceived me.

But lo ! Thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins ; and blot out all my misdeeds.

Make me a clean heart, O God ; and renew a right spirit within me.

Cast me not away from Thy presence ; and take not Thy holy Spirit from me.

O give me the comfort of Thy help again ; and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked ; and sinners shall be converted unto Thee °.

Thou shalt open my lips, O Lord, and my mouth shall shew Thy praise.

For Thou desirest no sacrifice, else would I

give it Thee ; but Thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit ; a broken and contrite heart, O God, Thou wilt not despise °.

O deliver me, for I am helpless and poor, and my heart is wounded within me ².

O remember not our old sins ; but have mercy upon us, and that soon ; for we are come to great misery.

Help us, O God of our salvation, for the glory of Thy Name : O deliver me, and be merciful unto my sins for Thy Name's sake ³.

Deal Thou with me, O Lord God, according unto Thy name ; for sweet is Thy mercy ⁴.

Comfort the soul of Thy servant ; for unto Thee, O Lord, do I lift up my soul ⁵.

Be merciful unto me, O Lord ; for I will call daily upon Thee ⁶.

For Thou, Lord, art good and gracious, and of great mercy unto all them that call upon Thee ⁷.

I should utterly have fainted, but that I

° Psal. li. 15—17. ² Psal. cix. 21. ³ Psal. lxxix. 8, 9.

⁴ Psal. cix. 20. ⁵ Psal. lxxxvi. 4. ⁶ Ibid. 3. ⁷ Ibid. 5.

believe verily to see the goodness of the Lord
in the land of the living *.

I remembered Thine everlasting judgments,
O Lord, and received comfort *.

O think upon Thy servant, as concerning Thy
word, wherein Thou hast caused me to put my
trust.

The same is my comfort in my trouble: for
Thy word hath quickened me *.

Thou art my helper and my Redeemer; O
Lord, make no long tarrying *.

Let Thy merciful kindness, O Lord, be upon
us, like as we do put our trust in Thee *.

Glory be to the Father; and to the Son &c.

Lord, have mercy upon me!

Christ, have mercy upon me!

Lord, have mercy upon me!

Our Father Which art in heaven, &c.

O Lord, hear my prayer; and let my cry
come unto Thee.

* Psal. xxvii. 15.

* Psal. cxix. 52.

* Ibid. 49, 50.

* Psal. lxx. 6.

* Psal. xxxiii. 21.

SECTION IV.

The PENITENT'S godly RESOLUTIONS of
future OBEDIENCE.

Preparatory sentences of Scripture—prayer before the Resolutions—solemn resolutions to live answerably to our Christian profession—prayer after the Resolutions.

Preparatory sentences of Scripture.

O Lord our God, other Lords beside Thee have had dominion over us : but by Thee only will we make mention of Thy name^a.

O Lord, truly I am Thy servant ; I am Thy servant, and the son of Thine handmaid^b.

I have sworn, and I will perform it, that I will keep Thy righteous judgments^c.

I will behave myself wisely in a perfect way^d:

I will walk within my house with a perfect heart.

I will set no wicked thing before mine eyes : I hate the work of them that turn aside ; it shall not cleave to me.

A froward heart shall depart from me : I will not know a wicked person^e.

I am purposed that my mouth shall not transgress^f.

^a Isai. xxvi. 13.

^b Psal. cxvi. 16.

^c Psal. cxix. 106.

^d Psal. ci. 2.

^e Ibid. 2—4.

^f Psal. xvii. 3.

All the while my breath is in me, and the Spirit of God is in my nostrils; My lips shall not speak wickedness, nor my tongue utter deceit^s. I will not remove mine integrity from me^h.

My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I liveⁱ.

Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: That which I see not, teach Thou me: if I have done iniquity, I will do no more^k.

I will declare mine iniquity; I will be sorry for my sin^l.

Godly sorrow worketh repentance to salvation not to be repented of^m:

For behold this self same things that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revengeⁿ!

As for me and my house, we will serve the Lord^o.

And herein do I exercise myself, to have

^s Job. xxvii. 3, 4.

^h Ibid. 5.

ⁱ Ibid. 6.

^k Job. xxxiv. 31, 32.

^l Psal. xxxviii. 18.

^m 2 Cor. vii. 10.

ⁿ Ibid 11.

^o Josh. xxiv. 15.

always a conscience void of offence toward God, and toward men ^m.

O that my ways were directed to keep Thy statutes ;

Then shall I not be ashamed, when I have respect unto all Thy commandments ⁿ

Prayer before the Resolutions.

And now, O Lord God, most gracious and merciful, having seriously endeavoured through Thy grace to humble myself unfeignedly before Thee, in a deep sense of my wretchedness, and a sincere contrition for all the offences of my life ; and having implored Thy pardon and forgiveness of the same, through Jesus Christ Thy dearly beloved Son, Who is our advocate with Thee, and the propitiation for our sins ; I prostrate myself again before the throne of Thy mercy, most heartily desiring that I may be permitted to renew that covenant which I made with Thee in my baptism, but have so miserably violated through the whole course of my life.

O Thou, Who desirest not the death of a sinner, but that he may turn from his wickedness and live ; turn me, I beseech Thee, that I may turn unto Thee with all my heart and soul. O suffer me not to be formal, or heedless, or par-

^m Acts xxiv. 16.

ⁿ Psal. cxix. 5, 6.

tial in a matter of such infinite concern; but let Thy good Spirit so direct, assist, and govern me, that I may be sincere, earnest, and unreserved in my holy purposes and resolutions; and may so heartily and devoutly renew my baptismal vow, that I may be restored to those glorious privileges, which my baptism entitled me to, through Thy mercy in Christ Jesus.

Solemn resolutions to live answerably to the engagements of our christian profession.

In an humble dependence therefore upon Thine all-sufficient grace, I do here most seriously and solemnly promise, and resolve from henceforward for evermore to renounce the devil, the world, and the flesh; to continue steadfast in my belief of all the articles of the christian faith; and to keep Thy holy will and commandments all the days of my life. More particularly, O Lord,

I resolve, by Thine assistance, never to give consent to any of those wicked thoughts which my great adversary the devil shall suggest to my mind; nor to comply with those temptations whereby he shall solicit me to sin: and especially, I resolve to avoid all pride, malice, and envy; all treachery, lying, revenge, and cruelty,

which are more peculiarly the works of the devil.

Lord, have mercy upon me; and keep me evermore under the protection and guidance of Thy Spirit and providence; that I may faithfully perform and make good these holy resolutions.

I resolve, through thy help, O God, not to do any thing unlawful, in order to procure honour, riches, or pleasure; nor to be immoderate in the use of any lawful enjoyment. I resolve to do what in me lies to discountenance the evil maxims and customs, and to avoid the bad company of a vain and wicked world; and to forego all worldly comforts and possessions; all my natural relations, and even life itself, whenever they stand in competition with my duty.

Lord have mercy upon me &c.

I resolve, O God, by the help of Thy grace, to purify myself from all filthiness both of the flesh and the spirit; to suppress all lascivious and wanton thoughts; to avoid all filthy and obscene discourse, and every thing that may have the least tendency to uncleanness: to be temperate in the use of meats and drinks; and never to satisfy my fleshly appetites, but in such a manner as is suitable to the dignity of

my nature, and the purity of my christian profession.

Lord, have mercy upon me &c.

I resolve, by Thy divine assistance, to pay a sincere and diligent obedience to Thy holy will and commandments at all times, and in all instances whatsoever : to be constant and regular in my devotions, both public and private : thankfully to own Thy bounty in all the good things I receive, and to submit patiently to Thy wisdom in all the afflictions I suffer : to honour Thy Name, which is holy and reverend ; so as never to use it lightly, nor to profane it by swearing in ordinary conversation, and much less by false or faithless oaths : to use reverently Thy word, and to observe religiously the day peculiarly set apart for Thy worship ; and to shew a suitable regard to all things and persons that more immediately relate to Thee and Thy service.

Lord, have mercy upon me &c.

I resolve, O God, by Thy grace, to be just in all my dealings with my neighbour ; never to deprive him of his right by fraud or force ; to be sincere in mine expressions, and to be true to my promises. I resolve to relieve his necessities according to mine ability, and to be candid

in interpreting his words and actions ; never to slander him by false reports, nor unnecessarily to publish even his real faults by evil speaking. I resolve to be meek and patient under all provocations, and to be ready to forgive all affronts and injuries, and to study to live peaceably with, and to promote peace among all men. I resolve to love, reverence, and obey my natural parents, and faithfully to perform the several duties I owe to all my governors in church and state, and to all my relations, friends, and dependents.

Lord, have mercy upon me &c.

I resolve, O God, by the help of Thy grace to make it my constant care to preserve in my mind such a just sense of my many sins and infirmities, as may secure me from being puffed up with a vain conceit of myself, or from being uneasy at the mean opinion that others may have of me. I resolve to be contented and satisfied under all Thy dispensations, how disagreeable soever they may be to the natural inclinations and desires of my corrupt heart ; and to apply myself diligently and conscientiously to the discharge of all the duties which the several relations wherein I stand, and the state of life to which I am appointed by Thy Provi-

dence, require of me. I resolve to be frequent and impartial in the examination of my conscience ; to take heed to all my ways ; to be upon my guard against all temptations, and occasions of sinning ; and to cherish and improve all the good dispositions Thy grace shall inspire.

Prayer after the resolutions.

All this, O Lord, is my bounden duty and service ; and I am stedfastly purposed to perform it faithfully unto my life's end. But, O my God, I am not able to do these things of myself : Lord, Thou knowest my failings, and mine infirmities are not hid from Thee : O let it please Thy Fatherly goodness to shew Thy strength in my weakness ; to confirm me every day more and more in these good desires ; and to keep it for ever in the purpose and resolution of my heart to make good the promises I have now so solemnly made to Thy divine Majesty. Suffer me not, O Lord, to turn again to sin and folly : but let Thy grace continually preserve me, and enable me to reform whatever is amiss in the temper and disposition of my mind, and in any of the actions of my life ; and to become every day better and more useful in my generation. Make me careful so to live as I

shall wish I had done when I come to die.
Let my loins be always girded about, and my
lamp burning; and I myself like unto one that
waiteth for his Lord. Grant this, O merciful Fa-
ther, for the sake of Jesus Christ, my blessed
Saviour and Redeemer. *Amen.*

SECTION V.

The PENITENT's devout PETITIONS for GRACE
to live answerably to his Christian pro-
fession.

Preparatory sentences of Scripture—Petitions for the graces
and virtues of the Christian life—with a prayer *especially*
for the use of the *CLERGY*.

Preparatory sentences of Scripture.

Repent, and turn yourselves from all your
transgressions; so iniquity shall not be your
ruin^a.

Wash you, make you clean; put away the
evil of your doings from before Mine eyes;
cease to do evil; Learn to do well^b.

Put off concerning the former conversation
the old man, which is corrupt according to the

^a Ezek. xviii. 30.

^b Isai. i. 16, 17.

deceitful lusts ; And be renewed in the spirit of your minds ^c ;

And put on the new man, which after God is created in righteousness and true holiness ^d.

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God : When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry ^e.

Flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called ^f.

According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him That hath called us to glory and virtue : Whereby are given unto us exceeding great and precious promises : that by these you might be partakers of the Divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue ;

^c Eph. iv. 22—24.

^d Ibid. 24.

^e Col. iii. 2—5.

^f 1 Tim. vi. 11, 12.

and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ^f.

But who is sufficient for these things^g?

Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights^h.

Work out your own salvation with fear and trembling. For it is God Which worketh in you both to will and to do of His good pleasureⁱ.

And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ rest upon me^k.

For when I am weak, then am I strong^l.

I can do all things through Christ Which strengtheneth me^m.

^f 2 Pet. i. 3—8.

^g 2 Cor. ii. 16.

^h Jam. i. 16, 17.

ⁱ Phil. ii. 12, 13.

^k 2 Cor. xii. 9.

^l Ibid. 10.

^m Phil. iv. 13.

By grace are ye saved through faith ; and that not of yourselves, it is the gift of God ^m.

For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them ⁿ.

Petitions for the graces and virtues of the Christian life.

Most blessed God, the fountain of all goodness, Who didst create man at first in Thine own image, and when that was defaced by sin wast graciously pleased to create us again in Christ Jesus, after Thine own likeness, in righteousness and true holiness; I humbly beseech Thee of Thine infinite goodness and mercy to endue me, Thy most unworthy creature, with that god-like temper of mind and those heavenly virtues, which constitute the new creature, and which may dispose me for the attainment of that glorious end, for which I was created and redeemed.

Send down, O Heavenly Father, Thy holy Spirit upon Thy servant to sanctify my nature ; to renew me in the spirit of my mind, and to enable me so diligently to tread in the blessed steps of my divine Master and Saviour, that the life of Jesus may be seen in all mine actions,

^m Eph. ii. 8.

ⁿ Ibid. 10.

and His image formed in my soul ; and that devoting myself wholly to Thy holy will and pleasure I may make it my serious and constant endeavour to employ every faculty of my soul, and every member of my body, and every day of my life in Thy service, and to Thy glory.

Possess my soul, I beseech Thee, with such strong and lively apprehensions of the adorable perfections of Thy Majesty, and of the absolute necessity of my being in some measure a partaker of the divine nature here, in order to qualify me for the fruition of Thy glorious Godhead hereafter, as may effectually engage me to be holy, as Thou art holy ; pure, as Thou art pure ; and conformable to Thee in all Thine imitable excellencies.

Give me grace, O Lord, to love Thee with all my heart, and to serve Thee with all my strength ; and to make Thee, the Omnipresent and Omnipotent God, mine only fear and hope, my trust and confidence, my joy and desire. Dispose me to hear, and read, and meditate on Thy word with attention and pleasure ; to pray without ceasing ; to give thanks to Thee in every thing ; to be constant and conscientious in the performance of all religious duties ; and to perform them always with such reverence and devotion, as may be acceptable in Thy sight,

through the mediation of Jesus Christ my Saviour.

O Holy Father, enable me, I beseech Thee, to cleanse my heart from all evil imaginations; to subdue every inordinate lust and passion; to fix my mind upon those transcendent and durable pleasures which are at Thy right hand; and to esteem it my principal concern, and most important interest to recommend myself to Thy favour, by being pure and chaste in all my thoughts, sober, contented, and thankful in all mine enjoyments, humble in all mine opinions of myself, charitable in all my sentiments and speeches of others, meek and patient under provocations and injuries, sincere and faithful in all my professions, just and upright in all my dealings, diligent and cheerful in all mine employments, discreet, inoffensive, and blameless in my conversation, and useful in every relation and capacity of life.

And I beseech Thee, O Lord, to pour into my heart such a measure of that most excellent gift of charity, as may dispose me to love all men for Thy sake, as I love myself; to forgive and pray for mine enemies, persecutors, and slanderers; and to be constantly willing and ready to do all the good offices in my power to any of my fellow-creatures.

Finally, O Lord, I most humbly beg that whatsoever things are true, honest, just, pure, lovely, and of good report, I may think on these things, and that they may abound in me every day more and more : that I may be always growing wiser and better ; always studying to do more and more good ; always labouring to be stronger in the faith, richer in good works, more frequent in my devotions, more fervent in Thy service, more zealous for Thy glory, more eminent in meekness, humility, patience, charity, and every thing that is good and acceptable to Thee ; that so I may shine as a light in the world, and excite many by mine example to glorify Thee our Heavenly Father ; and when Jesus Christ, the Chief Shepherd, shall appear, I may receive of Him a crown of glory that fadeth not away. *Amen.*

For the use of the Clergy.

And since Thou Lord hast been pleased of Thy special grace and favour to call me, Thy most unworthy servant, to the holy office of priesthood, and to entrust me with the cure of souls, give me grace, I humbly beseech Thee, diligently to discharge the weighty office which Thou hast called me to, and to be a faithful and industrious labourer in Thy vineyard.

Enrich mine understanding with the knowledge of Thy truth; and so replenish my soul with the gifts and graces of Thy blessed Spirit, that I may be thoroughly furnished to vindicate and defend the Apostolical doctrine and discipline of Thy holy church, and to feed the flock which Thou hast set me over, with the wholesome food of Thy word.

O Lord, help me to take diligent heed to my ministry, and conscientiously to apply myself to fulfil all the duties of it. Give me a mind after Thine own heart, that I may delight to do Thy will, O my God: and whatsoever I do in word or deed, grant I may do it, not with eye-service as a pleaser of men, but with singleness of heart and a willing mind as the servant of Christ, Who will one day call me to a strict account for every soul committed to my charge.

O Almighty and merciful Lord, Who knowest to how important and difficult a work Thou hast called Thy sinful and most unworthy servant, I humbly and earnestly beseech Thee to consider my weakness, and the manifold temptations and dangers that encompass me on every side. And O let Thy holy spirit of grace be ever present with me to direct and govern me, to strengthen and assist me, to animate and invigorate me throughout the whole course of my duty, and to fortify my soul with such degrees of patience, and meekness, and prudence, and courage,

and industry, that I may never be weary of doing the work of the Lord, because I know that my labour will not be in vain in the Lord.

And O Thou, Who art the sole Ruler and Disposer of the event and issue of all human endeavours, give Thy blessing, I beseech Thee, to my labours, that they may be instrumental to the advancement of Thy glory, the edification of Thy church, and the everlasting salvation of mine own soul, and the souls of many others.

SECTION VI.

The PENITENT'S *Thankful Acknowledgment* of GOD'S *mercies.*

Preparatory sentences of Scripture—*Thanksgiving* for all God's mercies, both spiritual and temporal ;—with prayers for grace to make a right use and improvement of them.

Preparatory sentences of Scripture.

OFFER unto God thanksgiving ; and pay thy vows unto The Most High ^a.

Whosoever offereth praise, glorifieth Me ^b.

^a Psal. l. 14.

^b Ibid. 23.

Continue in prayer ; and watch in the same with thanksgiving ^b.

Be filled with the Spirit : Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ ^c.

By Him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks unto His name ^d.

In every thing give thanks : for this is the will of God in Christ Jesus concerning you ^e.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him ^f.

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ ^g.

Bless the Lord, O my soul : and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits ^h.

^b Col. iv. 2.

^c Eph. v. 18—20.

^d Heb. xiii. 15.

^e 1 Thess. v. 18.

^f Col. iii. 17.

^g Eph. i. 3.

^h Psal. ciii. 1, 2.

Thanksgiving for all God's mercies, both spiritual and temporal: with prayers for grace to make a right use and improvement of them.

Almighty and eternal Lord God, and most merciful Father, I prostrate myself now before Thee in a most humble and thankful acknowledgment of Thine unspeakable mercy and goodness to me, Thy sinful creature, and most unprofitable servant.

Blessed be Thy great and glorious name for creating me after Thine own image, and giving me a nature capable of everlasting happiness; for my reason and understanding; my senses, memory, and speech, and all my powers of mind and body.

Lord, give me grace to live suitably, and to answer the end of my creation by making a right use and improvement of all the faculties Thou hast endowed me withal, to Thy glory, mine own good, and the benefit of others.

Blessed be Thy name, O God, that I was born of Christian parents and early dedicated to Thee in holy baptism, and have been brought up in knowledge and worship of Thee, the only true God, and of Jesus Christ Thine only Son our Lord.

Make me thoroughly sensible, I beseech Thee, of the inestimable privileges my baptism entitles me unto; and grant me grace to give all diligence to make my calling and election sure, and to walk worthy of my holy profession.

I bless Thee, O Lord, for Thine unwearied patience towards me after so many and so great provocations: and for Thy merciful preservation of me from innumerable dangers through the whole course of my life. I bless Thee for supporting me under divers temptations; and for preserving me from many which would have been too hard for me, if Thy grace had not prevented them, and kept me from falling into them.

O let Thy goodness lead me to repentance: and as I live by Thy mercy, let me live henceforward to the glory of Thy grace.

O Lord God, I bless Thee for the continual and bountiful support of Thy Providence in affording me so plentifully all things needful to make my passage through this world easy and comfortable: for the measure of health which I have enjoyed; for any degree of reputation in the world; for the friends and benefactors Thou hast raised up for me: and especially for the opportunities Thou givest me of being instru-

mental to Thy glory, and the good of my fellow-creatures.

O make me ever mindful of the strict account I must one day give at Thy dread tribunal; and help me so diligently to improve all these blessed advantages, that I may give up mine accounts with joy, and receive the reward of a good and faithful servant.

I bless Thee likewise, O Heavenly Father, for all the gracious methods of Thy goodness to reclaim me from the ways of sin and vanity, and to bring me to a sense of my dependence and duty; even for the chastisements of Thy fatherly hand, all the light troubles and afflictions of my life.

Sanctify, I beseech Thee, all Thy corrections to the good of my soul, and make them effectual to wean my heart from the world, and to root out the remains of all sinful habits; so that I may be found of Thee in the last day without spot and blameless, and meet to be a partaker of the inheritance of Thy saints in light.

But above all, I bless and adore Thy tender love and compassion to me and all mankind, in the redemption of the world by the death and passion of our Saviour Christ, both God and Man; Who humbled Himself even to the death upon the cross, for us miserable sinners who

lay in darkness and the shadow of death, that He might make us the children of God, and exalt us unto everlasting life.

Accept, I humbly pray Thee, of the expiation which He hath made for all our transgressions by the sacrifice of Himself, as of a Lamb without blemish: and grant me such a sense of my sins, and of the sufferings of my blessed Saviour for them, as may affect my heart with a deep sorrow and contrition for the unworthy returns I have made to His infinite love, and engage me to dedicate myself entirely and for ever to the service of my most gracious Redeemer, Who has loved me, and washed me from my sins in His own blood.

I bless Thee also, O God, and give Thee most hearty thanks for the exceeding great love of our Master and only Saviour Jesus Christ, as in dying for us, so in instituting and ordaining holy mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.

Grant, I humbly pray Thee, that as often as I eat of that bread and drink of that cup, I may worthily commemorate, and effectually partake of all the benefits of His most precious death and passion.

I bless Thee, O gracious Lord, for the ines-

timable advantages of Thy divine revelation; that Thou hast not abandoned us to the dim light of our own reason, but hast given us Thy holy Scriptures to instruct us in all that is necessary for us to believe and practise, in order to our eternal salvation. Grant, O Lord, that I may give constant attendance to the reading of Thy holy word, and make Thy statutes my study and my delight; and that I may so conform myself to the methods of Thy grace in this world, that I may be qualified for the manifestations of Thy glory in the next.

Finally, O Lord, I unfeignedly bless Thee for all the gracious communications of Thy Spirit, whereby Thou hast excited in my heart any good desires, or enabled me to act agreeably to Thy will. Not unto me, O Lord, not unto me, but unto Thy Name be the praise. I will love Thee, O Lord, my strength; I will praise Thy Name for ever and ever. Thou art my God, and I will thank Thee: Thou art my God, and I will praise Thee. While I live my soul shall bless Thee; as long as I have my being I will sing praises unto Thy Name, O my most gracious and merciful God.

Glory be to the Father &c.

SECTION VII.

The PENITENT's *charitable Intercessions* for the
peace and prosperity of CHURCH and STATE.

Preparatory sentences of Scripture; Prayer for Christ's Catholic Church—for the Church of England; Confession and Prayer in behalf of all the people of this kingdom; and Prayer for Peace and Unity both in Church and State.

Preparatory sentences of Scripture.

PRAY. for the peace of Jerusalem; they shall prosper that love thee ^a.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth ^b.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour ^c.

^a Psal. cxxii. 6.

^b Isai. lxii. 6, 7.

^c 1 Tim. ii. 1—3

And seek the peace of the city ^d.

And pray unto the Lord for it: for in the peace thereof shall ye have peace ^e.

Confess your faults one to another, and pray one for another ^f.

The effectual fervent prayer of a righteous man availeth much ^g.

God is my witness, Whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers ^h.

Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ ⁱ.

We, being many, are one body in Christ, and every one members one of another ^k:

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular ^l.

Rejoice with them that do rejoice, and weep with them that weep ^m.

Pray for them which despitefully use you, and persecute you ⁿ.

^d Jer. xxix. 7.

^e Ibid.

^f Jam. v. 16.

^g Ibid.

^h Rom. i. 9. ⁱ Col. iv. 3. ^k Rom. xii. 5. ^l 1 Cor. xii. 26, 27.

^m Rom. xii. 15.

ⁿ Matt. v. 44.

Prayer for Christ's Catholic Church.

Almighty and everlasting God, by Whose Spirit the whole body of the church is governed and sanctified, I make my humble supplications unto Thy divine Majesty for all estates of men in Thy holy church; that every member of it may truly and faithfully discharge the duties of his vocation and ministry, eschewing those things that are contrary to his profession, and following all such things as are agreeable to the same. And because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, that through Thy protection it may be free from all adversities, and joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

Prayer for the Church of England.

Blessed God, I beseech Thee in a more especial manner to be favourable and gracious to the church established in this kingdom: protect and defend her against all her adversaries: suffer neither superstition nor profaneness to pollute her holy worship: deck her priests with righteousness and salvation; and let her saints rejoice and sing: and give

us all grace to walk worthy of our most holy profession, that Thou mayest still delight to dwell among us, and to do us good; and that Thy holy worship and service, which we now enjoy, may by Thy mighty protection be continued to us and our posterity for ever. And this I beg for Jesus Christ's sake. *Amen.*

Confessio nand prayer in behalf of all the people of this kingdom.

Most gracious God, and Heavenly Father, I humbly beseech Thee likewise to accept the prayers and supplications of Thy servant for all the people of this land. With sorrow and confusion of face I confess, that we are a faithless and stubborn generation; a people who set not their hearts aright, and whose spirit hath not been stedfast with Thee. We have been incorrigible under all the judgments Thou hast inflicted on us; and unthankful for the many inestimable mercies Thou hast vouchsafed to us. And so far have we been from bringing forth the fruits of the gospel of Thy grace, which we have so long enjoyed in purity, that too many of us have turned it into wantonness; and the best of us have not been so zealous of good works, as our most holy religion, and the singular benefits we have enjoyed

by it, require of us: Our contempt or neglect of Thy divine service, our unrighteousness and uncharitableness one towards another, our riot and intemperance, our filthiness and uncleanness, our insensibleness of our brethrens' miseries, and all our other high provocations call loudly for vengeance upon us: and it is of Thy mercy alone that we are not consumed, and because Thy compassions fail not. Out of the same inconceivable mercy, and most tender compassion, be graciously pleased to pardon and spare, and sanctify, and renew us; that iniquity may not be our ruin. Make us in this our day to see the things that belong to our peace, before they be hid from our eyes. And let the grace of God that bringeth salvation stir up the hearts of all ranks and conditions of men amongst us, to bring forth fruits meet for repentance; that denying ungodliness and worldly lusts we may live soberly, righteously, and godly in this present world; alway looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify us to Himself a peculiar people zealous of good works. Continue to us, O Lord, the blessings we enjoy: and of Thine infinite goodness add to

us such mercies as Thou seest needful to us, through the merits, and for the sake of Thy Son, and our only Saviour Jesus Christ. *Amen.*

Prayer for peace and unity both in Church and State.

O God, the Father of our Lord Jesus Christ, in Whom Thou hast revealed Thyself unto us to be love; and hast by the example of Thine infinite love towards mankind taught and commanded all Christ's disciples to love one another, to be of one mind, and to live in peace; look down, I humbly beseech Thee, in much pity and compassion upon this church and nation; and pardon our lamentable violations of these holy precepts by our unchristian animosities, and hatreds, and discords, and dissensions. Convince every one of us thoroughly of our sin; and give us grace, O Lord, seriously to lay to heart the great danger we are in by our unhappy divisions. Give us a right understanding of ourselves, and of our religion; and so affect our hearts with that incomprehensible love which Thou hast shewn unto us in our blessed Lord and Saviour Christ Jesus, that we may be followers of Thee, our God, as dear children, and walk in love as Christ hath loved

us, and given Himself an offering and a sacrifice for us. Allay all our intemperate heats; subdue our violent passions; free us from all prejudice and evil surmisings; and purge out of our hearts all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; that we may be kind one to another, tender-hearted, forgiving one another, even as Thou for Christ's sake hast forgiven us. And more especially endue all those who are the guides of others, all the pastors of Thy Church with this heavenly spirit; that there may be no divisions among them, but they may be perfectly joined together in the same mind, and the same judgment, and thereby lead their people in the way of love, as well as truth. Give them grace, O Lord, to remember and consider, that the servants of the Lord ought not to strive, but to be gentle unto all men, (much more one towards another,) apt to teach; patient, in meekness instructing those who oppose themselves; that they may become examples to their flocks of these most excellent virtues, and teach them not only by their doctrine, but by their practice also, to love without dissimulation, to be kindly affectioned one to another, with brotherly love, in honour preferring one another. Be pleased also to inspire

the hearts of all our civil governors and magistrates with such love unto Thee, and to this church and kingdom, that they may employ their most zealous endeavours in this blessed work of being peace-makers, by healing our unhappy breaches, and reconciling all opposite parties; that we may not any longer bite and devour one another, but join together for our mutual safety and preservation, remembering the words of the Lord Jesus, and His holy Apostle, Blessed are the peace-makers; for they shall be called the children of God: the fruit of righteousness is sown in peace of them that make peace. O that these sacred truths may be deeply engraven on all our hearts, and never depart out of our thoughts, that so every soul of us, in our several places, may earnestly follow after the things which make for peace, and things wherewith one may edify another. Now the God of all patience and consolation grant us to belike-minded one towards another, according to Christ Jesus; having the same love; being of one accord, of one mind; doing nothing through strife or vain-glory; but in lowliness of mind esteeming each other better than ourselves; that we may with one mind, and with one mouth, glorify Thee our God, the Father of our Lord Jesus Christ. *Amen.*

SECTION VIII.

The Humble PENITENT's concluding
Devotions.

Preparatory sentences of Scripture—Prayer for God's acceptance of this day's devotions, and for grace to put in practice our good resolutions, and finally to attain everlasting life.

Preparatory sentences of Scripture.

Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.^a

I will acknowledge my sin unto Thee, and mine unrighteousness have I not hid.

I said I will confess my sins unto the Lord ; and so Thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto Thee in a time when Thou mayest be found : but in the great water floods they shall not come nigh Him.

^a Psal. xxxii. 1, 2.

Thou art a place to hide me in; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with Mine eye ^b.

I sought the Lord, and He heard me; yea, He delivered me out of all my fear.

They had an eye unto Him, and were lightened; and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

The angel of the Lord tarrieth round about them that fear Him; and delivereth them.

O taste and see, how gracious the Lord is: blessed is the man that trusteth in Him.

O fear the Lord, ye that are His saints; for they that fear Him lack nothing ^c.

The eyes of the Lord are over the righteous; and His ears are open unto their prayers ^d.

The Lord is nigh unto them that are of a contrite heart; and will save such as be of an humble spirit.

Great are the troubles of the righteous; but the Lord delivereth him out of all ^e.

The Lord delivereth the souls of His servants;

^b Psal. xxxii. 5—9.

^c Psal. xxxiv. 4—9.

^d Ibid. 15.

^e Ibid. 18, 19.

and all they that put their trust in Him shall not be destitute ^f.

Mark the perfect man, and behold the upright : for the end of that man is peace ^e.

Thou wilt keep him in perfect peace ; whose mind is stayed on Thee : because it trusteth in Thee. Trust ye in the Lord for ever ; for in the Lord Jehovah is everlasting Strength ^h.

The way of the just is uprightness : Thou, Most Upright, dost weigh the path of the just ⁱ.

Great peace have they which love Thy law, and nothing shall offend them ^k.

He that keepeth the commandment, keepeth his own soul ; but he that despiseth His ways shall die ^l.

The fear of the Lord tendeth to life : and he that hath it shall abide satisfied : he shall not be visited with evil ^m.

Whoso keepeth the commandment shall feel no evil thing ⁿ.

The Lord is with you, while ye be with Him ; and if ye seek Him, He will be found of you ; but if ye forsake Him, He will forsake you ^o.

Be ye strong therefore, and let not your hands be weak : for your work shall be rewarded ^p.

^f Psal. xxxiv. 22. ^e Psal. xxxvii. 37. ^h Isai. xxvi. 3, 4.

ⁱ Ibid. 7. ^k Psal. cxix. 165. ^l Prov. xix. 16. ^m Ibid. 23.

ⁿ Eccl. viii. 5. ^o 2 Chron. xv. 2. ^p Ibid. 7.

Sow to yourselves in righteousness, reap in mercy ; break up your fallow ground, for it is time to seek the Lord, till He come and rain righteousness upon you ⁹.

And exercise thyself rather unto godliness. Forbodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come ^r.

And we know that all things work together for good to them that love God ^s.

See, I have set before thee this day life and good, and death and evil ^t.

Therefore choose life, that both thou and thy seed may live : That thou mayest love the Lord Thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him ; for He is thy life, and the length of thy days ^u.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him ^v.

They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels ; and I will spare them, as a man spareth his own son that serveth him ^w.

⁹ Hos. x. 12.

^r 1 Tim. iv. 7, 8.

^s Rom. viii. 28.

^t Deut. xxx. 15.

^u Ibid. 19, 20.

^v 1 Cor. ii. 9.

^w Mal. iii. 17.

Be thou faithful unto death, and I will give thee a crown of life ^a.

And, behold, I come quickly ; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the Beginning and the End, the First, and the Last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie ^a.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life ^b.

Now unto Him That is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever^c. *Amen.*

^a Rev. ii. 10.

^a Rev. xxii. 12—15.

^b Jude 20, 21.

^c Ibid. 24, 25.

Prayer for God's acceptance of this day's devotions, and for grace to put in practice our good resolutions, and finally to attain everlasting life.

Blessed be Thy holy Name, O Lord my God, for Thy great mercy and goodness to Thine unworthy servant this day, in giving me both the opportunity and the will to retire from the world, in order to a more serious and solemn attendance on those religious duties that concern mine everlasting salvation.

Accept, I humbly beseech Thee, my humiliation and repentance for all the sins of my past life; my resolutions of better obedience for the future; and the prayers, and supplications, and thanksgivings which I have offered up to Thy divine Majesty.

Of Thine infinite mercy pardon all my failings; and whatsoever good work Thou hast begun in me, be pleased to accomplish and perfect it until the day of Christ. Lord, Thou knowest my weakness, and the number and strength of those temptations I am to struggle with: O leave me not to myself; but cover Thou my head in the day of battle, and in all my spiritual conflicts make me more than conqueror through Him that loved me. O let not the terrors or flatteries of the world, nor the deceitfulness of mine own corrupt heart ever betray me

to the breach of those promises which I have made to Thee this day: but grant that I may be so stedfast, unmoveable, and always abounding in the work of the Lord, that I may in the end obtain that eternal life, which Thou hast promised to those who by patient continuance in well-doing seek for glory, and honour, and immortality.

Grant this, O merciful Father, for the sake of my blessed Saviour and Redeemer Jesus Christ; Who died for our sins, and rose again for our justification, and now sitteth at Thy right hand to make intercession for all penitent sinners. *Amen. Amen.*

END OF THE OFFICE OF PENITENCE and
HUMILIATION &c.

OFFICE
FOR THE
HOLY COMMUNION.

IN FIVE SECTIONS;
WITH AN APPENDIX.

SECT. I. DEATH OF CHRIST,—ITS EFFICACY &c.

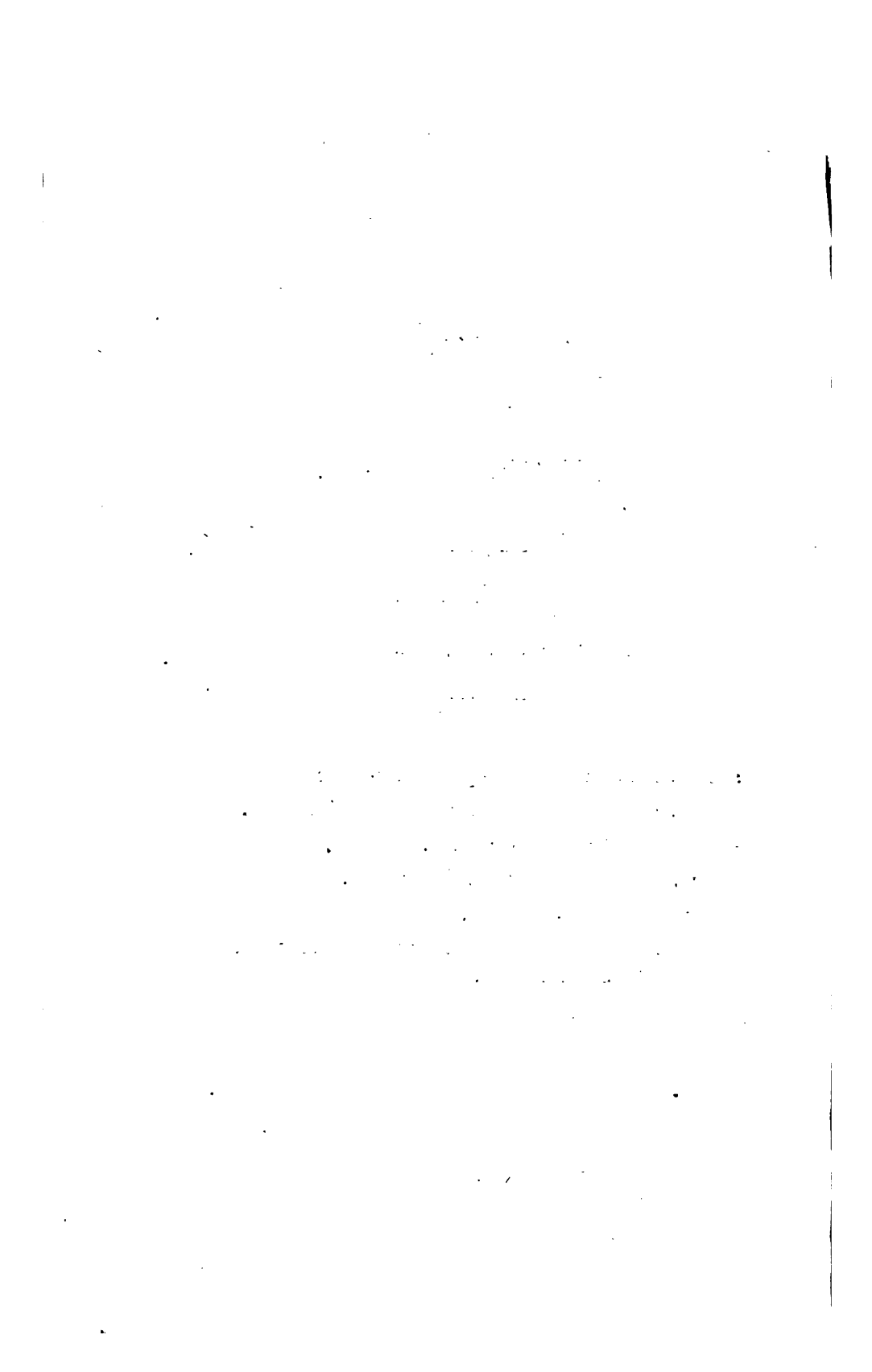
II. SCRIPTURE DOCTRINE OF THE LORD'S SUPPER.

III. DEVOTIONS PREPARATIVE.

IV. ————— AT THE LORD'S TABLE.

V. ————— AT HOME.

**APPENDIX FOR SUCH AS CANNOT PUBLICLY
COMMUNICATE.**



OFFICE
FOR THE
HOLY COMMUNION.
IN FIVE SECTIONS;
WITH AN APPENDIX.

SECT. 1. DEATH OF CHRIST, ITS EFFICACY &c.—2. SCRIPTURE
DOCTRINE OF THE LORD'S SUPPER.—3. DEVOTIONS PRE-
PARATIVE.—4. AT THE LORD'S TABLE.—5. AT HOME.—
APPENDIX FOR SUCH AS CANNOT PUBLICLY COMMUNICATE.

SECTION I.

SCRIPTURE account of the CIRCUMSTANCES—
and of the EFFICACY of CHRIST'S DEATH;—
with suitable prayers; containing

1. an historical relation of the sufferings and death of our
blessed Lord and Saviour Jesus Christ; *with a prayer for a*
participation in the benefits of His sufferings and death.—
2. Scripture proofs that the death of our Saviour Christ
upon the cross was a true and proper sacrifice offered up by
Him for the atonement of sin, and accepted by the Father as
a full satisfaction, in the behalf of all those who shall comply
with the terms of the new covenant in His blood; *with a*
thanksgiving for the propitiation of Christ's death.

1. Historical relation of the sufferings and death of our blessed Lord and Saviour Jesus Christ.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill *Jesus*; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them ^a.

And *he* said unto them, what will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him ^b.

Then cometh *Jesus* with them unto a place called Gethsemane, and saith unto the disciples, sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and

^a Luke xxii. 1—4.

^b Matt. xxvi. 15, 16.

prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, what, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words^b.

And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground^c.

And when He rose up from prayer, and was come to His disciples^d,

He saith unto them, sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray Me^e.

^b Matt. xxvi. 36—44.

^c Luke xxii. 43, 44.

^d Luke xxii. 45.

^e Matt. xxvi. 45, 46.

And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely. And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him ^f.

And Jesus said unto him, friend, wherefore art thou come^g?

Judas, betrayest thou the Son of Man with a kiss^h?

Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am Heⁱ.

As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way: that the saying might be fulfilled which He spake,

^f Mark xiv. 43—45.

^h Luke xxii. 48.

^g Matt. xxvi. 50.

ⁱ Joh. xviii. 4, 5.

of them which Thou gavest Me, have I lost none: Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear^l.

And Jesus answered and said, suffer ye thus far. And He touched his ear, and healed him^l.

Then said Jesus unto Peter, put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it^m?

Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fledⁿ.

Then the band and the captain and the officers of the Jews took Jesus, and bound Him^o.

And led Him away to Caiphas the high

^l Joh. 6—10.

^l Luke xxii. 51.

^m Joh. xviii. 11.

ⁿ Matt. xxvi. 53—56.

^o Joh. xviii. 12.

priest, where the scribes and the elders were assembled.^a

The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why asketh thou Me ? Ask them which heard Me, what I have said unto them : behold they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, answerest Thou the high priest so ? Jesus answered him, if I have spoken evil, bear witness of the evil : but if well, why smitest thou Me ° ?

Now the chief priests, and elders, and all the council sought false witness against Jesus, to put Him to death ; But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, this fellow said, I am able to destroy the temple of God, and to build it in three days. And the High Priest arose, and said unto Him, answerest Thou nothing ? What is it which these witness against Thee ? But Jesus held His peace. And the high

^a Matt. xxvi. 57.

° Joh. xviii. 19—23.

priest answered and said unto Him, I adjure Thee by the Living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto Him, thou hast said : nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard His blasphemy. What think ye ? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him^p.

And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, prophesy, who is it that smote Thee ? And many other things blasphemously spake they against Him^q.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death : And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor^r.

And Jesus stood before the governor : and

^p Matt. xxvi. 59—67.

^q Luke xxii. 63—65.

^r Matt. xxvii. 1, 2.

the governor asked Him, saying, art Thou the king of the Jews'?

Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, art Thou a king then? Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice¹.

Then said Pilate to the chief priests and to the people, I find no fault in This Man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time².

Then *Herod* questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehe-

¹ Matt. xxvii. 11.

² Joh. xviii. 36, 37.

³ Lukexxiii. 4—7.

mently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate^{*}.

And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, ye have brought This Man unto me, as one that perverteth the people; and, behold, I, having examined Him before you, have found no fault in This Man touching those things whereof ye accuse Him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, away with This Man, and release unto us Barabbas[†].

Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, crucify Him, crucify Him. And he said unto them the third time, why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.

^{*} Luke xxiii. 9—11.

[†] Ibid. 13—18.

And Pilate gave sentence that it should be as they required. And he released unto them *Barabbas*, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will¹.

And the soldiers led Him away unto the hall, called Pretorium; and they called together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head²;

And a reed in His right hand³.

And began to salute Him, hail, King of the Jews⁴.

And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him⁵.

And He bearing His cross went forth⁶.

And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in the which

¹ Luk. xxiii. 20—25.

² Mar. xv. 16, 17.

³ Matt. xxvii. 29.

⁴ Mar. xv. 18.

⁵ Matt. xxvii. 30, 31.

⁶ Joh. xix. 17.

they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do^a.

And they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink^a.

And they that passed by reviled Him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross; and we will believe Him. He trusted in God;

^a Luke xxiii. 27—34.

^a Matt. xxvii. 34.

let Him deliver Him now, if He will have Him: for He said, I am the Son of God^a.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me^b?

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, it is finished^c.

And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My Spirit: and having said thus, He gave up the ghost^d.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent^e.

And one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water^f.

^a Mattt. xxvii. 39—43.

^c Joh. xix. 28—30.

^e Matt. xxvii. 51.

^b Mar. xv. 33, 34.

^d Luke xxiii. 46.

^f Joh. xix. 34.

*Prayer for a participation of the benefits of
Christ's sufferings and death.*

O BLESSED Jesus, our most gracious and compassionate Saviour, Who didst willingly submit to the greatest indignities, and pains, and sorrows for the expiation of our sins; I most humbly beseech Thee, by that unutterable love which moved Thee to undergo so great sufferings for our sakes, to intercede for me with Thy Father, that those sins may be pardoned, for which Thou hast so dearly atoned; and that by the continual exhibition of Thy meritorious death the God of compassions may be moved in wrath to remember mercy, and to admit me to a participation of all those benefits which Thou hast purchased for mankind, with pains most exquisite upon the cross.

And, O most merciful Father, Who so lovedst the world, as to give Thine only-begotten Son to die for us, that we might live through Him, I humbly entreat Thee, for the merits of His most bitter death, and through His most powerful intercession, to be reconciled unto me, and to pour down upon me the abundance of Thy mercy, and such a plentiful measure of the gifts and graces of Thy holy Spirit, as may direct me into the paths of righteousness, and

excite me to an ardent love, and careful imitation, of the great Author and Finisher of our faith; and at length conduct me to Thy holy hill, there to sing the praises of Father, Son, and Holy Ghost, to all eternity. *Amen.*

2. *Scripture proofs that the death of our Saviour Christ upon the cross was a true and proper sacrifice offered up by Him for the atonement of sin, and accepted by the Father as a full satisfaction in the behalf of all those who shall comply with the terms of the new Covenant in His blood.*

ALL have sinned, and come short of the glory of God; Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ^a.

For ye know that ye were not redeemed with corruptible things, as silver and gold ^b:

But with the precious blood of Christ, as of a lamb without blemish and without spot ^c.

Who His own Self bare our sins in His own body on the tree ^d.

^a Rom. iii. 23—25.

^b 1 Pet. i. 18.

^c 1 Pet. i. 19.

^d 1 Pet. ii. 24.

And hath redeemed us from the curse of the law, being made a curse for us¹.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all^m.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted, But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healedⁿ.

For He was cut off out of the land of the living: for the transgression of My people was He stricken^o.

It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand^p.

Because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors^q.

Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour^r.

¹ Gal. iii. 13.

^m Isai. liii. 6.

ⁿ Ibid. 4, 5.

^o Ibid. 8.

^p Ibid. 10.

^q Ibid. 12.

^r Eph. v. 2.

And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world ^a.

Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved ^o.

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ^p.

He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him ^q.

For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit ^r.

And after He had offered one sacrifice for sins, for ever sat down on the right hand of God ^s.

Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of

^a 1 John ii. 2.

^o Acts iv. 12.

^p 2 Cor. v. 19.

^q 2 Cor. v. 21.

^r 1 Pet. iii. 18.

^s Heb. x. 12.

Christ, Who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the Living God? And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance^{*}.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them[†].

For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself[‡].

Who being the brightness of His *Father's* glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high[§].

For the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For

^{*} Heb. ix. 12—15.

[†] Heb. vii. 25.

[‡] Col. i. 19, 20.

[§] Heb. i. 3.

it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings⁷.

And being made perfect, He became the Author of eternal salvation unto all them that obey Him⁸.

And as Moses lifted up the serpent in the wilderness; even so must the Son of Man be lifted up; That whosoever believeth on Him should not perish, but have eternal life⁹.

Thanksgiving for the propitiation of Christ's death.

I THANK Thee, O Father, Lord of heaven and earth, for Thine unspeakable goodness to mankind in giving Thine only begotten Son to take our nature upon Him, and to suffer death upon the cross for our redemption; Who made there by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

For this so great salvation, which our blessed Redeemer hath purchased for us with His own blood, it is very meet, right, and our bounden duty, that we should at all times, and in all

⁷ Heb. ii, 9, 10.

⁸ Heb. v. 9.

⁹ John iii. 14. 15.

places give thanks unto Thee, O Lord, Holy Father, Almighty everlasting God!

For He is the very Paschal Lamb, Which was offered for us, and hath taken away the sins of the world: Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life.

Therefore with angels and arch-angels, and all the company of heaven I laud and magnify Thy glorious name, evermore praising Thee, and saying, holy, holy, holy, Lord God of Hosts! heaven and earth are full of Thy glory: glory be to Thee, O Lord most High.

SECTION II.

SCRIPTURE DOCTRINE of the HOLY SACRAMENT of the LORD'S SUPPER; with an enumeration of the DUTIES PREPARATIVE to a right receiving of it; and *with suitable prayers*: shewing, That this Sacrament is a holy feast of Christ's own appointment, wherein by eating bread and drinking wine we commemorate the sacrifice of His death, and are made partakers of the benefits of it.

1. *The Sacrament of the Lord's Supper is a holy feast of Christ's own appointment, wherein by eating bread and drinking wine we commemorate the sacrifice of His death, and are made partakers of the benefits of it.*

WHAT shall I render unto the Lord for all His benefits toward me ?

I will take the cup of salvation, and call upon the Name of the Lord ^a.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come ^b.

The cup of blessing, which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ^c ?

The Lord Jesus the same night in which He was betrayed took bread : And when He had given thanks, He brake it, and said, take, eat : this is My body which is broken for you : this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, this cup is the new testament

^a Psal. cxvi. 12, 13.

^b 1 Cor. xi. 26.

^c 1 Cor. x. 16.

in My blood : this do ye, as oft as ye drink it, in remembrance of Me ^d.

I am the living bread Which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is My flesh, which I will give for the life of the world ^e.

And whoso eateth My flesh, and drinketh My blood, hath eternal life ; and I will raise Him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him ^f.

But verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you ^g.

Thanksgiving for the institution of the Lord's Supper : and prayer for God's assistance and acceptance of our preparation for it.

BLESSED and holy Lord God, our most gracious and merciful Father in Christ Jesus, I worship and praise Thy glorious Majesty, as for Thine infinite love in providing an all-suffi-

^d 1 Cor. xi. 23—25.

^e Joh. vi. 51.

^f John vi. 54—56.

^g Ibid. 53.

cient Redeemer for us, so for the gracious terms of that New Covenant which Thou hast been pleased to make with us in the blood of His cross, and for admitting me, Thy most unworthy creature, into the blessed privileges of it by baptism.

I bless Thee for the many happy opportunities Thou givest me of commemorating the sacrifice of His meritorious death,¹ and of having that most blessed covenant renewed to me in the holy sacrament of the Lord's supper.

O with what awful reverence and humility, with what diligent preparation ought we to approach this sacred ordinance, wherein the Prince of Life, and Lord of Glory is evidently set forth as crucified before our eyes; and a sure right and title to all the benefits of His passion are confirmed to every worthy receiver; but of which whosoever presumes to partake unworthily eats and drinks judgment to himself.

O Lord God, in a just sense of mine own weakness and unworthiness, I cast myself down at the footstool of Thy Grace, beseeching Thee to assist and accept mine endeavours to prepare myself for this blessed feast, and to work in me all those holy and heavenly dispositions, that are requisite to make me an acceptable guest at Thy table.

And grant, I most humbly pray Thee, that I may so devoutly and worthily eat of this bread, and drink of this cup, that I may spiritually eat the flesh of Christ, and drink His blood ; may dwell in Him, and He in me ; be one with Him, and He with me ; that so His body which was broken, and His blood which was shed for me, may preserve my body and soul unto everlasting life. *Amen.*

The duties preparative to the receiving the Lord's Supper are

1. *Impartial inquiry into the state of our souls ; and serious consideration of the nature, end, and dignity of this holy sacrament ;*

2. *true repentance for our former sins, and stedfast purpose to lead a new life ;*

3. *unfeigned love and charity towards all mankind ;*

4. *lively faith in God's mercy through Christ, intending thereby not only that whatever God has promised to penitent sinners, through Christ, shall be effectually made good to them, but also an assured persuasion that if we come duly prepared to this holy sacrament, the general promises of God in scripture, concerning His pardoning mercy and grace, shall be immediately applied and made good to our persons in particular ; and*

5. thankful remembrance of Christ's death, and of the innumerable blessings which He has thereby purchased for us, and a resolution to express our thankfulness in following the blessed steps of His most holy life.

- 1. Impartial inquiry into the state of our souls, and serious consideration of the nature, end, and dignity of this holy sacrament.*

BUT let a man examine himself, and so let him eat of that bread, and drink of that cup ^g.

Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord ^h.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world ⁱ.

Let us search and try our ways, and turn again to the Lord ^k.

^g 1 Cor. xi. 28.

ⁱ Ibid. 29—32.

^h 1 Cor. xi. 27.

^k Lam. iii. 40.

Beloved, if our heart condemn us not, then have we confidence toward God ¹:

If our heart condemn us, God is greater than our heart, and knoweth all things ^m.

Examine me, O Lord, and prove me: try my reins and my heart ⁿ.

I will wash my hands in innocency: so will I compass Thine altar, O Lord ^o.

Prayer for a faithful discharge of the duty of self-examination.

O MOST holy, and most glorious God, Who hast declared that Thou wilt be sanctified in all them that come nigh Thee; and hast commanded us to examine ourselves before we presume to approach Thy table; grant me, I beseech Thee, so seriously to consider the transcendent dignity of this holy sacrament, and the great peril of the unworthy receiving thereof; and so to examine my conscience by the rule of Thy commandments, that I may never become obnoxious to the dreadful sentence which Thou hast denounced against those who eat and drink unworthily.

¹ 1 John iii. 21.

^m Ibid. 20.

ⁿ Psal. xxvi. 2.

^o Psal. xxvi. 6.

My heart, O Lord, is corrupt, and deceitful above all things ; how can I know it ? O Thou Who searchest the reins, and requirest truth in the inward parts, and dost also make us to understand wisdom secretly, discover to me all the evil and deceits of mine own heart, and help me so impartially to judge and condemn myself, and so penitently to acknowledge and bewail my great sinfulness and wretchedness, that I may not be condemned in the last day, when I shall be summoned before Thine awful tribunal to give a strict account of all my thoughts, and words, and actions.

O let me not act partially or carelessly in a matter of such vast importance ; but give me grace so diligently to search every secret of my heart, that I may leave no sin unrepented of ; but may come holy and clean to this heavenly feast in the marriage garment required in Holy Scripture ; and may be received by Thee as a worthy partaker of Thy holy table, through Jesus Christ our Lord. *Amen.*

2. *True repentance for our former sins, and a steadfast purpose to lead a new life.*

REPENT ye: for the kingdom of heaven is at hand ^k.

^k Matt. iii. 2.

Except ye repent, ye shall all likewise perish¹.

Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven^m.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lordⁿ.

In that day, saith the Lord, I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced; and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born^o.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness^p.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice

¹ Luke xiii. 3.

^m Matt. xviii. 3.

ⁿ Acts iii. 19.

^o Zech. xii. 10.

^p Zech. xiii. 1.

and wickedness: but with the unleavened bread of sincerity and truth^a.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God^b.

For how shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin^c.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instru-

^a 1 Cor. v. 7, 8.

^b 1 Pet. iv. 1, 2.

^c Rom. vi. 2—7.

ments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God ^a.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ^a ?

What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord ^b.

A confession of our sinfulness, and prayer for sincere contrition.

O most holy Lord God, Who beholdest all our ways, and understandest the most secret imaginations of our heart, I desire to humble myself before Thee with shame and confusion of face, in a deep sense of my great wretchedness and unworthiness, by reason of the original

Rom. vi. 12, 13.

^a Ibid. 16.

^b Ibid. 21—23.

corruption of my nature, and the manifold sins and provocations of my life.

I confess, O Lord, that I was conceived in sin, and brought forth in iniquity ; and while I have forgotten Thy laws, and neglected to seek to Thee as I ought for the assistance and guidance of Thy holy Spirit, the corruptions of my heart have increased more and more, and drawn me into the commission of many great and shameful sins, and led me to the omission of many great and important duties *.

These my transgressions, O Lord, which I now confess and bewail before Thee, and many more than I can recollect or number have made me less than the least of Thy mercies, and utterly unworthy of Thy grace and favour. But, I beseech Thee, let the same infinite goodness, which amidst all my provocations hath spared me thus long, prevail with Thee to accept this confession and humiliation of a penitent sinner. Give me a deep sense of the evil of sin, and of mine own vileness and wickedness in offending so holy and so gracious a God, against the clearest knowledge of Thy will, the checks of mine own con-

* Here make a particular confession of the sins, of which upon examination you find yourself to have been guilty.

science, and the highest obligations both of duty and interest.

And grant, I humbly pray Thee, that the remembrance of mine exceeding great folly, and perverseness, and ingratitude in my former offences may work in me a hearty indignation against myself, and fill my soul with shame, and sorrow, and confusion; that when I come to Thy holy table I may offer unto Thee the sacrifice of a broken and contrite heart, which is always acceptable in Thy sight, through the merits and mediation of Thy Son Jesus Christ mine only Saviour and Redeemer. *Amen.*

Resolutions to live better for the future.

WITH this profession of mine unfeigned sorrow and repentance for my past sins, I humbly offer up to Thy Divine Majesty my most earnest desire to be delivered from them for the time to come, and my sincerest resolutions to use mine utmost endeavours to reform whatever has been amiss in the temper of my mind, or the course of my life; and especially to forsake all those sins that I know myself most apt to be betrayed into, and to labour after those virtues in which I have hitherto been most defective*.

* Here renounce the particular sins you find yourself in

And that I may never fall from these good purposes through the temptations of the world, or the deceitfulness of mine own heart, I here solemnly purpose to set Thy laws always before mine eyes, and to keep a strict watch over all my thoughts and ways ; to remember mine own weakness and frailty, and to pray daily for the assistance and conduct of Thy blessed Spirit ; to avoid as much as in me lies all occasions and incitements to sin, and by a religious use of Thy holy ordinances, both in public and private, to preserve and cherish the good dispositions Thou hast raised in my heart.

With these godly resolutions of a sincere and uniform obedience for the future, I desire to approach Thy holy table, in an humble assurance through faith in my crucified Saviour to receive the comfortable pledges of my pardon for all that is past. O Thou, Who art a God ready to pardon and abundant in mercy, blot out, I beseech Thee, all my known and wilful transgressions ; and cleanse me also from my secret faults.

And that I may faithfully keep and perform

greatest danger of falling into, whether by nature or custom, or the course of your business and conversation ; and pray that you may be enabled to attain the contrary virtues.

these holy purposes and resolutions, and continue Thine obedient servant unto my life's end; vouchsafe to me in these holy mysteries such a portion of Thy good spirit, as Thou shalt see necessary to guide me in all my ways, and preserve me against all temptations, and to keep up in me a true Christian temper of soul: that so, being justified by faith, and strengthened with might by Thy Spirit in the inner man, I may be renewed after Thy likeness in righteousness and true holiness, and continually live to Him, Who died for me, Thy Son, and mine alone Saviour Jesus Christ. *Amen.*

3. *Unfeigned love and charity towards all mankind.*

BELoved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God

so loved us, we ought also to love one another¹.

Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God, for a sweet-smelling savour².

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you³.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body⁴.

For we being many are one bread, and one body: for we are all partakers of that one bread⁵.

¹ 1 Job. iv. 7—11.

² Eph. v. 1, 2.

³ Eph. iv. 31, 32.

⁴ Col. iii. 12—15.

⁵ 1 Cor. x. 17.

For as we have many members in one body, and all members have not the same office : So we, being many, are one body in Christ, and every one members one of another ^a.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself ; But, as it is written, the reproaches of them that reproached Thee fell on me ^a.

Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus : That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ ^b.

Let love be without dissimulation ^c.

Be kindly affectioned one to another with brotherly love ; in honour preferring one another ^d ;

Distributing to the necessity of saints ; given to hospitality. Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend

^a Rom. xii. 4, 5. ^a Rom. xv. 1—3. ^b Ibid. 5, 6.

^c Rom. xii. 9.

^d Ibid. 10.

to men of low estate. Be not wise in your own conceits. Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good^b.

Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth^c.

But love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you^d.

And your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over,

^b Rom. xii. 13—21.

^c Prov. 24. 17.

^d Luke vi. 27, 28.

shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again ^d.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift^e.

Prayer for the grace of Charity.

ALMIGHTY and most merciful God, Who hast abundantly manifested Thy love towards us in sending Thy Son to be the propitiation for our sins, and hast commanded us to be followers of Thee, as dear children, in being merciful as Thou our Heavenly Father art merciful; and to walk in love as Christ also hath loved us, and hath given Himself for us; grant me Thy grace, I beseech Thee, that I may seriously lay to heart the indispensable obligations I lie under to the practice of a duty, so powerfully recommended, and so strictly enjoined in Thy holy word.

I do now more particularly pray for that most excellent gift of charity, as it is a necessary disposition to my worthily receiving that

^d Luke vi. 36—38.

^e Matt. v. 23, 24.

holy sacrament, which was instituted by our blessed Master and only Saviour Jesus Christ, as well to be a means of engaging all His disciples to love one another, as to be a standing memorial and visible pledge of His love to us.

Grant, therefore, O gracious Lord, that I may carefully put away from me all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice ; and that I may also put on, as becomes the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering ; that I may love with a sincere and cordial affection ; and be always ready to do good, and glad to communicate ; and as much as in me lies, promote the present and future happiness of all men, and especially of them that are of the household of faith.

O let the peace of God rule in my heart, and dispose me evermore to follow after the things that make for peace, and things wherewith I may edify others. Lord, give me grace to love even mine enemies, to do good to them that hate me, to bless them that curse me, and to pray for them that despitefully use me, that so I may be indeed Thy child, Who art kind to the unthankful and to the evil, and a true disciple of my blessed Saviour, Who died for His enemies, and prayed for His persecutors even

when He was suffering the most bitter effects of their malice and cruelty. Grant this, O Heavenly Father, for the sake of the Same my blessed Saviour Jesus Christ, Thine only Son our Lord. *Amen.*

4. *Lively faith in God's mercy through Christ; intending thereby not only that whatever God has promised to penitent sinners through Christ shall be effectually made good to them, but also an assured persuasion that, if we come duly prepared to this Holy Sacrament, the general promises of God in Scripture, concerning His pardoning mercy and grace, shall be immediately applied and made good to our persons in particular.*

THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners^f.

And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses^g.

To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins^h.

The Father loveth the Son, and hath given all things into His hand. He that believeth

^f 1 Tim. i. 15.

^g Acts xiii. 39

^h Acts x. 43.

on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him ¹.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God ².

Who, after He had offered one sacrifice for sins, for ever sat down on the right hand of God ³.

For by one offering He hath perfected for ever them that are sanctified ^m.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; And having an High Priest over the house of God; Let us draw near with a true heart in full

¹ John iii. 35, 36.

² 1 John v. 10—13.

³ Heb. x, 12.

^m Ibid. 14.

assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water ^m.

Jesus said, come unto Me, all ye that labour and are heavy laden, and I will give you rest ⁿ.

I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst ^o.

Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am that bread of life ^p.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die ^q.

He that eateth of this bread shall live for ever ^r.

As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me ^s.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you ^t.

Lord, evermore give us this bread ^u.

^m Heb. x. 19—22.

ⁿ Matt. xi. 28.

^o John vi. 35.

^p John vi. 47, 48.

^q Ibid. 50.

^r Ibid. 58.

^s Ibid. 57.

^t John vi. 27.

^u Ibid. 34.

Prayer for a lively faith in God's mercy through Christ.

ALMIGHTY and Everliving God, Who didst so love the world as to give Thine only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; grant me, I beseech Thee, so perfectly and without all doubt to believe in Thy Son Jesus Christ, that my faith may be unproveable in Thy sight; and that I, being made free from sin, and becoming the servant of God, may have my fruit unto holiness, and the end everlasting life.

I pray Thee particularly to increase and strengthen my faith with respect to the merit and efficacy of Thy Son's cross and passion: that I may come to the Lord's table with a firm and lively persuasion that the death which He suffered for us upon the cross was a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that if I am not wanting in mine endeavours to fit myself for so divine a favour, all the blessed promises which Thou hast made to mankind for His sake, will assuredly be made good to me in particular by means of that holy sacrament whereof I am now preparing to communicate. Grant this, O merciful Father, for the merits, and through the mediation

of the Same, Thy Son our Saviour Jesus Christ.
Amen.

5. *Thankful remembrance of Christ's death, and of the innumerable blessings which He has thereby purchased for us; and a resolution to express our thankfulness in following the blessed steps of His most holy life.*

CHRIST also suffered for us, leaving us an example, that ye should follow His steps; Who did no sin; neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously: Who his own Self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed^p.

Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work^q.

I seek not Mine own will; but the will of the Father Which hath sent me^r.

For I came down from heaven, not to do Mine own will, but the will of Him that sent Me^s.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God,

^p 1 Pet ii. 21—24.

^q John iv. 34.

^r John v. 30.

^s John vi. 38.

thought it not robbery to be equal with God :
But made Himself of no reputation, and took
upon Him the form of a servant, and was made
in the likeness of men : And being found in
fashion as a man, He humbled Himself, and
became obedient unto death, even the death of
the cross^a.

I beseech you therefore, brethren, by the
mercies of God, that ye present your bodies a
living sacrifice, holy, acceptable unto God,
which is your reasonable service^a.

For ye are bought with a price : therefore
glorify God in your body, and in your spirit,
which are God's^a.

Offer unto God thanksgiving ; and pay thy
vows unto the Most High^a.

Vow, and pay unto the Lord your God : let
all that be round about Him bring presents
unto Him that ought to be feared^a.

An offering of a free heart will I give Thee,
and praise Thy Name, O Lord, because it is
so comfortable^a.

Every day will I give thanks unto Thee, and
praise Thy Name for ever and ever^b.

One generation shall praise Thy works unto
another, and declare Thy power^c.

^a Phil. ii. 5—8.^a Rom. xii. 1.^a 1 Cor. vi. 20.^b Psal. l. 14.^a Psal. lxxvi. 11.^a Psal. lii. 6.^b Psal. cxlv. 2.^c Ibid. 4.

The memorial of Thine abundant kindness shall be shewed; and men shall sing of Thy righteousness^d.

All Thy works praise Thee, O Lord, and Thy saints give thanks unto Thee^e.

For Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation^f.

Unto Him That loved us, and washed us from our sins in His own blood, And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever^g.

Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing^h.

Blessing, and honour, and glory, and power, be unto Him That sitteth upon the Throne, and unto the Lamb for ever and everⁱ.

Prayer for a thankful remembrance of Christ's death; and for grace to express our thankfulness in the future obedience of our lives.

Almighty God and Heavenly Father, Who hast vouchsafed to invite me to Thy holy table,

^d Psal. cxlv. 7.

^e Ibid. 10.

^f Rev. v. 9.

^g Rev. i. 5, 6.

^h Rev. v. 12.

ⁱ Ibid. 13.

where will be administered the most comfortable sacrament of the body and blood of Christ, to be received in remembrance of His meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven; I desire to render Thee most humble and hearty thanks for that Thou hast given Thy Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament. And I beseech Thee to give me grace to approach Thy table with a lively and grateful sense of this Thine inestimable goodness, and of the innumerable benefits which our blessed Saviour and Redeemer has purchased for us by His death. And grant, I humbly pray Thee, that I may express the gratitude of my heart by the future obedience of my life; and manifest the sincerity of mine obedience by submitting myself entirely to Thy holy will and pleasure, and by studying to serve Thee in true holiness and righteousness all my days, through the Same, our Lord Jesus Christ; to Whom with Thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

SECTION III.

DEVOTIONS IMMEDIATELY PREPARATIVE,
to be used on the morning of *the Communion*,
or any day of the preceding week, consisting
of

an examination of ourselves with respect to our state of preparation for the Lord's Table; and prayer for all the holy dispositions that are necessary to make us worthy receivers of His holy Supper.

*Examination of ourselves with respect to our state
of preparation for the Lord's Table.*

Have I taken due care to inform myself aright of the nature, end, and dignity of that holy sacrament, which I purpose through God's assistance to receive this day* at the table of our Lord? and may I upon good grounds believe that I am in a due state of preparation for receiving it?

Do I consider it as a holy feast of Christ's own appointment; wherein by eating bread and drinking wine we commemorate the infinite love of our blessed Saviour in dying for us, and the invaluable blessings which by His precious bloodshedding He hath obtained to us?

* or on the Lord's day now approaching.

Do I consider it as a sacred ordinance designed to excite and imprint in our souls a grateful sense and remembrance of His death and passion, by the visible representation that is therein made of His body being broken, and His blood shed for us upon the cross ?

Do I consider likewise, that this holy sacrament is not only a standing memorial of the death and sufferings of Christ, but a federal rite, wherein the new covenant in His blood is ratified and confirmed to every worthy communicant, and the inestimable privileges of that covenant, viz. the remission of our sins, God's holy Spirit, and eternal life, are insured to us upon the condition of our repentance, and faith, and future obedience ?

Do I further consider, that as bread and wine have a natural efficacy in them to strengthen and refresh our bodies, so when they are duly administered and received in this holy sacrament, they have by the special benediction of God an immediate tendency to strengthen and refresh our souls ? to strengthen them by invigorating us with new degrees of power and ability for the discharge of our duty ; and to refresh them by the reviving hope and assurance of our being reconciled to God, through the precious blood of His beloved Son ?

Do I consider also, that the body and blood of Christ, which are thus verily and indeed received by the faithful in the Lord's Supper, are the proper nourishment of our souls; and as necessary and efficacious to the sustenance of our spiritual life, and to our growth in grace, as eating and drinking are to the support of our animal life, and the strength and health of our bodies?

Has the consideration of these important and most comfortable truths produced in me an earnest desire and longing to go to the table of the Lord; a hunger and thirst after that spiritual food, that bread which nourishes the soul, and that wine which makes glad the heart of sinners; that heavenly bread, and that blessed wine, the eating and drinking of which will enable us to vanquish and overcome all the enemies of our salvation, will support and strengthen us in the hour of death, and preserve both our souls and bodies to everlasting life?

Do I feel in myself that awful regard to these holy mysteries, and those pious and heavenly dispositions of mind, that are necessary to qualify me for the worthy receiving of this blessed sacrament, and to entitle me to the benefits which God has promised to those, who receive it in a manner becoming so sacred and solemn an action?

Am I sincerely penitent for my past offences, and stedfastly purposed to live better for the future?

Is my sorrow for my sins a godly sorrow; a sorrow for having offended God, and transgressed His holy laws; a sorrow for my having incurred the displeasure of a holy God, Who is of purer eyes than to behold iniquity, and a good God, Who has loved me so tenderly, and bestowed so many benefits and favours upon me?

Is it a sorrow arising from a true principle of filial love to God, and accompanied with earnest desires and resolutions to devote myself henceforward to His honour and service, and to live answerably to the engagements of that holy covenant, which I was admitted into at my baptism, and am now going to renew at the Lord's table?

Do I firmly believe that our Saviour's death upon the cross was a true propitiatory sacrifice, offered up by Christ for the atonement of our sins, and accepted by the Father as a full satisfaction in behalf of all those who shall perform the conditions of the new covenant in His blood?

Am I firmly persuaded that if I come duly prepared to this holy Sacrament, the blessed

memorial of that meritorious sacrifice, I shall be assuredly entitled to all the inestimable benefits which Christ has thereby purchased for us; so as that all the general promises which God has made to penitent sinners through Christ, will undoubtedly and effectually be applied and made good to me in particular?

Do I feel my heart affected with becoming sentiments of love, and joy, and gratitude at the remembrance of the infinite goodness of God the Father, in giving His only-begotten Son to die for us, and of the incomprehensible love and condescension of God the Son, in humbling Himself even to the cruel and ignominious death of the cross for our sakes?

Am I sufficiently sensible of, and thankful for the unspeakable advantages and blessings which the death of Christ hath merited and procured for mankind? That whereas we must have been miserable to all eternity if He had not died, He, by being made a curse for us and dying in our stead, has not only delivered us from the curse of the law and the terrors of death, from the tyranny of sin and satan, and from torments eternal; but has also purchased for us pardon and grace, consolation and acceptance, and the everlasting joys and glories of the kingdom of heaven?

Am I unfeignedly thankful for the exceeding great love of our Master and only Saviour Jesus Christ, in instituting this holy sacrament to be a standing memorial of His death, and a means of our having the new covenant in His blood renewed and confirmed to us in a visible manner; and all the blessed effects of His passion, verily and indeed communicated to us, upon our worthily receiving these sacred pledges of His love?

Do I consider lastly, that this holy feast, wherein the love of Christ is so wonderfully exemplified, and all are invited to eat of one bread and drink of one cup, was designed by our blessed Saviour to be a solemn rite, whereby all His disciples should testify their mutual love of one another, and be reminded of the inviolable obligations they lie under to preserve the unity of the Spirit in the bond of peace?

And do I therefore, in pursuance of these beneficent ends, resolve to make myself appear to be Christ's disciple indeed, by loving all men with a sincere and cordial affection, and by taking all proper occasions of expressing my christian love and charity; in being always ready to forgive those who may happen to provoke or injure me, and to do every good office

in my power to all men, as well enemies as friends, whether in order to promote their spiritual or temporal advantage?

Prayer for all the holy dispositions that are necessary to make us worthy receivers of His holy Supper. -

Almighty God and Heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption, out of the same tender mercy assist me with Thy grace, that I may worthily partake of that holy feast, which was instituted by Christ Himself in order to perpetuate the memory of His death and passion, and to exhibit and apply to every penitent sinner the invaluable benefits He has thereby purchased for us.

Give me right notions, and a clear conception as of the nature, end, and dignity, so of the divine virtue and efficacy of that blessed sacrament. And dispose me to receive it with such a pious and heavenly temper of mind, that in eating of that bread, and drinking of that cup I may be strengthened with might by Thy Spirit in the inner man, and refreshed with those inward delights of Thy grace which truly devout persons feel at the table of their Lord.

Grant me, I humbly pray Thee, such a sense

of my sins, and of the sufferings of my blessed Saviour for them, as may affect my heart with a deep sorrow and contrition for the unworthy returns I have made to His infinite love; and inspire me with earnest desires and resolutions to devote myself henceforward to His honour and service, and to live answerably to the engagements of that holy covenant, which I was admitted into at my baptism, and am now going to renew in the sacrament of the Lord's Supper.

Possess my heart with becoming sentiments of love, and joy, and gratitude at the remembrance of Thine incomprehensible goodness, in giving Thine only-begotten Son to die for us; and of the exceeding great love and condescension of our blessed Redeemer, in humbling Himself even to the cruel and ignominious death of the cross for our sakes.

By His death I do firmly believe that He has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. Lord, increase this faith in me evermore; and upon this occasion especially give me grace to approach Thee with a lively faith in those most gracious promises, which Thou hast made to penitent sinners through Him, and an assured persuasion that if I come

duly prepared to His holy table, they will all be effectually applied and made good to me in particular.

Finally, since that blessed sacrament I am now preparing to receive was designed by our Saviour, not only as a memorial and pledge of His love to us, but a means of engaging all His disciples to live in the strictest love and charity towards one another: grant, I most humbly beseech Thee, that laying aside all bitterness, and wrath, and anger, and clamour, and evil-speaking I may come to Thy holy table with a heart in perfect charity with all the world, and fully resolved to make myself appear in the future course of my life to be Christ's disciple indeed by walking in love, as Christ also hath loved us, and given Himself for us an offering and a sacrifice to God, for a sweet-smelling savour.

These holy dispositions, O Lord, and if there be any other that may be necessary to make me an acceptable guest at the Lord's table, I humbly beg for the merits, and through the mediation of the Same, Thy Son, mine ever blessed Saviour and Redeemer. *Amen.*

SECTION IV.

DEVOTIONS AT THE LORD'S TABLE, consisting of

prayers upon coming to the table,—and at the Offertory.—
part of the Communion Service, to the consecration of the
bread and wine.—prayers at and after the consecration.—
prayers before and after receiving the bread, with a thankful
commemoration of Christ's sufferings, to be used whilst the
bread is distributing to the other communicants.—prayer
at and after receiving the cup.—larger form of prayer
and thanksgiving, to be used after having communicated
in both kinds.—remainder of the Communion Service.—
and a short prayer after the blessing.

Prayer upon coming to the table.

BLESSING, honour, glory, and power be unto
Him That sitteth upon the throne, and unto
the Lamb for ever and ever.

O holy and blessed Jesus, the eternal and
only begotten Son of God, the Prince of Peace,
the Lamb without spot, Who didst willingly
offer up Thyself for us a sacrifice upon the
cross, and hast graciously promised to give
Thyself to us in the devout participation of
these holy mysteries; for Thy passion and pro-
mise sake, I beseech Thee, give me an interest
in the merits of Thy death, and make me a par-
taker of the blessings of Thy table.

I am a sinful man, O Lord, and altogether unworthy to ask of Thee so inestimable, so divine a favour. O let Thy precious blood cleanse me from all my sins. And send down, I humbly pray Thee, Thy holy Spirit upon Thy servant to prepare and sanctify my soul, that it may be a fit habitation for the God of purity to come down into and dwell in, and that I may so penitently and devoutly eat and drink at this Thy table, and so worthily receive the outward elements of bread and wine, that I may thereby be entitled to all those benefits and blessings, in order to the obtaining of which for us Thy body was broken, and Thy blood shed upon the cross. And grant, I beseech Thee, that I may so feed on Thee in my heart by faith with thanksgiving, that I may become one with Thee, and Thou with me, to the strengthening and refreshing of my soul in this present life, and to the everlasting felicity of soul and body hereafter. *Amen.*

By the communicant at the offertory.

Blessed be Thou, O Lord God, for all things come of Thee ; and of Thine own do I now offer unto Thee. O let this alms be an odour of a sweet smell, a sacrifice acceptable and well-pleasing to Thee, through Jesus Christ, our blessed Lord and Saviour.

*Prayer for the Church militant, to be said by the
Minister.*

Almighty and everliving God, Who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess Thy holy Name may agree in the truth of Thy holy word, and live in unity and godly love. We beseech Thee also to save and defend all Christian kings, princes, and governors; and specially Thy servant George our king; that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O Heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth Thy true and lively word,

and rightly and duly administer Thy holy sacraments: and to all Thy people give Thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence they may hear, and receive Thy holy word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Exhortation by the Minister.

Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sa-

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crament ; (for then we spiritually eat the flesh of Christ, and drink His blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lord's body ; we kindle God's wrath against us ; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man ; Who did humble Himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death ; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable

benefits which by His precious blood-shedding He hath obtained to us, He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

By the Minister to the congregation.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

General confession by the Minister and congregation.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins

and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name, through Jesus Christ our Lord.
Amen.

Absolution by the Minister.

Almighty God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

By the Minister.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him:

Come unto Me, all ye that travail and are heavy laden, and I will refresh you ^a.

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life ^b.

Hear also what St. Paul saith,

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners ^c.

Hear also what St. John saith,

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins ^d.

Minister—Lift up your hearts.

Answer—We lift them up unto the Lord.

Minister—Let us give thanks unto our Lord God.

Answer—It is meet and right so to do.

Minister—It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord; * Holy Father, Almighty, Everlasting God.

[Here shall follow the proper preface, according to the time, if there be any specially appointed; or else immediately shall follow,]

Matt. xi. 28. ^b John iii. 16. ^c 1 Tim. i. 15. ^d 1 John ii. 1, 2.

* These words (Holy Father) are to be omitted on Trinity Sunday.

By Minister and congregation.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: glory be to Thee, O Lord Most High. *Amen.*

PROPER PREFACES.

Upon Christmas-day, and seven days after.

Because Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with angels &c.

Upon Easter-day, and seven days after.

But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with angels &c.

Upon Ascension-day, and seven days after.

Through Thy most dearly beloved Son Jesus Christ our Lord ; Who after His most glorious resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with angels &c.

Upon Whit-Sunday, and six days after.

Through Jesus Christ our Lord ; according to Whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error, into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with angels &c.

Upon the feast of Trinity only.

Who art one God, one Lord ; not only one Person, but three Persons in one Substance.

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For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels &c.

After each of which prefaces shall immediately be said,

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: glory be to Thee O Lord most high.
Amen.

Prayer.

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, Whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

Prayer of consecration by the Minister.

Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption ; Who made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ; and did institute, and in His holy gospel command us to continue, a perpetual memory of that His precious death, until His coming again ; hear us, O merciful Father, we most humbly beseech Thee ; and grant, that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood : Who, in the same night that He was betrayed, took bread ; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My body which is given for you : Do this in remembrance of Me. Likewise after supper He took the cup ; and when He had given thanks, He gave it to them, saying, Drink ye all of this ; for this is My blood of the new testament which is shed for you, and for many, for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

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Prayer by the communicant at the consecration.

O Lord, open now the eyes of our understanding, that we may clearly discern the true intent and meaning of these holy mysteries : and I beseech Thee also to add such strength to our faith, and such seriousness to our repentance, that we may be fitted to receive that inward and spiritual grace, even Thy most blessed body and blood, which by Thine own appointment are exhibited and conveyed to the souls of the faithful, by this bread broken, and this wine poured out.

Blessed Jesus, Thou wast wounded for our transgressions and bruised for our iniquities, and by Thy stripes we are healed : Thou Who knewest no sin wast numbered with the transgressors, and didst pour out Thy soul unto death ; and by Thy blood Thou hast redeemed us unto God.

O Saviour of the world, Who by Thy cross and precious blood hast redeemed us, save us, and help us, I humbly beseech Thee; O Lord.

Prayer by the communicant after consecration.

Blessed be Thy love, O my crucified Redeemer, Who didst graciously vouchsafe to institute this sacrament to be a standing memo-

rial of the sacrifice of Thy death, and a means of applying to us the benefits of it.

I believe, O Lord, that the bread which we break, and the cup which we drink at this Thy table, are not only commemorative signs, but the real communication of Thy body which was broken, and of Thy blood which was shed for us upon the cross; in regard that they are means of Thine own appointment, whereby all the benefits which Thy death has merited for mankind are exhibited and sealed to every worthy receiver in particular.

I believe that Thy blessed body and blood, which are thus verily and indeed received by the faithful in this sacrament, are the proper nourishment of our souls; and as necessary and efficacious to the sustenance of our spiritual life, and to our growth in grace, as eating and drinking are to the support of our animal life, and the health and strength of our bodies.

I humbly pray Thee therefore, help Thy servants who are here met together to eat and drink at Thy table in remembrance of Thy death and passion.

And grant, I beseech Thee, that with these sacred symbols of bread and wine the divine food of Thy most holy body and blood may be so effectually imparted to our souls, that it

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may renew in us whatever has been decayed by the fraud or malice of the devil, or by our own depraved will and frailness.

Grant that through the efficacy and virtue of these blessed mysteries all carnal affections may die in us, and all things belonging to the Spirit may live and grow in us.

Grant that by the gracious influences of Thy Spirit accompanying this Thine own ordinance we may be so strengthened with might in the inner man, that we may have victory and triumph over the devil, the world, and the flesh; and may continue Thy faithful soldiers and servants unto our life's end.

Grant that all we who are here dedicating ourselves to Thee may be plenteously endued with all heavenly virtues, and everlastingly rewarded, through Thy merits and intercession, O blessed Son and Lamb of God; O holy and most merciful Saviour; Who with the Father, and the Holy Ghost livest and reignest, One God, world without end. *Amen.*

Prayer by the communicant before receiving the bread.

O eternal and ever-blessed Saviour, Who hast told us, that he that eateth Thy flesh and drinketh Thy blood dwelleth in Thee, and Thou in

him; grant me, I beseech Thee, so to eat of this bread, *and to drink of this cup** with a true penitent heart and lively faith; that I may spiritually eat Thy most sacred flesh, *and drink Thy most precious blood**, and become a living temple sanctified and devoted to Thy honour and service, and such wherein Thou mayest delight to dwell, and make the place of Thy rest and abode both now and ever. *Amen.*

Or,

O Lord God, I desire now to renew my covenant with Thee, and to seal it in this sacrament. Lord, put Thy laws into my mind, and write them in my heart; and for the passion of Thy Son, which I now commemorate, be merciful to mine unrighteousness; my sins and iniquities remember no more. O be Thou my God; and, through the help of Thy grace, I will be Thy servant from this time forth for evermore. *Amen.*

By the Minister at the delivery of the bread.

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and

* The *two* clauses relating to the *nine* are then only to be used, when we apprehend we shall *not have* time to use the prayer *particularly* appointed to be used before receiving the cup.

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soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

Prayer by the communicant after receiving the bread.

I believe, O blessed Jesus, that Thou art the Christ, the Holy One of God, and the only Mediator between God and man, Who by the sacrifice of Thyself hast made atonement for sin, and being set down on the right hand of the Majesty on high art able to save all them to the uttermost who come unto God by Thee, seeing Thou ever livest to make intercession for them.

Grant, I beseech Thee, that by this sacred memorial of Thy crucified body now given and received according to Thine own institution, all the benefits of that most precious sacrifice, which Thou didst once offer up for the sins of the whole world, may be applied and sealed to my soul in particular. *Amen.*

Or,

Blessed be Thy holy name, O Lord my God, Who hast now given me to eat of the bread of life. O grant, that in the strength of this

heavenly food, I may walk in all the commandments and ordinances of the Lord blameless ; and go from strength to strength, till I come to a perfect man, unto the measure of the stature of the fulness of Christ. *Amen.*

A thankful commemoration of Christ's sufferings : to be used (when time will permit) whilst the bread is distributing to the other communicants.

Everlasting praise, honour, and glory be to the holy and ever-blessed Trinity, Father, Son, and Holy Ghost, one Almighty and most glorious God, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man ; Who humbled Himself even to the death of the cross, for us miserable sinners who lay in darkness and in the shadow of death, that He might make us the children of God, and exalt us to everlasting life : and to the end we should always remember His exceeding great love in dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us, hath instituted and ordained these holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.

I come now to Thine altar, O my crucified Redeemer, to testify mine unfeigned love to Thee, and my thankful remembrance of Thine inexpressible love to me and all mankind, Who didst suffer this for us sinful men, when we were all Thine utter enemies, and had nothing in us to move Thee to pity us but our extreme misery ; nothing to move Thee to save us but our great unworthiness, and Thy great mercy. O the depth of the riches of Thy goodness ! blessed Lord, how unutterable is Thy mercy ! and Thy love past finding out !

Lord, suffer me not, I beseech Thee, to rest in a bare remembrance of that great salvation which Thou hast so dearly purchased for us : but vouchsafe to work in me all those holy and heavenly affections, which become the remembrance of a crucified Saviour. O do Thou daily heighten my sense of Thy love to me, that I may daily heighten my love to Thee ; and may so fervently and devoutly serve Thee all the rest of my life here upon earth, that hereafter when Thou shalt come in the clouds of heaven, attended with Thy holy angels, to judge both the quick and the dead, I may be numbered amongst Thy good and faithful servants, and with them be admitted into Thy kingdom of glory, where we shall offend Thee no more,

but love Thee to the utmost capacity of our natures, and praise Thee incessantly to all eternity. *Amen.*

Prayer by the communicant before receiving the cup.

O eternal and ever blessed Saviour, Whose blood is a fountain of living waters, of which whosoever drinketh shall live for ever: grant me, I beseech Thee, so to drink of this cup, that I may spiritually drink Thy most precious blood; and being thereby cleansed from all the stains and defilements which sin has brought upon my soul, I may in Thy good time be admitted to drink of those rivers of pleasures which flow at Thy right hand for evermore. *Amen.*

By the Minister at the delivery of the cup.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

By the communicant after receiving the cup.

Blessed Saviour, Thou hast loved us, and washed us from our sins in Thine own blood: to

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Thee be glory and dominion for ever and ever.

Amen.

By this, the blood of the new testament, which was shed for the remission of sins, I beseech Thee, O Lord God, heavenly Father, speak peace to the conscience of Thy sinful servant: wash me, and sanctify me with the Holy Ghost: give me that God-like disposition of mind, which will manifest me to be Thy child by adoption: and make me ever to continue in the number of Thy faithful and elect children: and grant that as I have now been made partaker of the death of Thy son; so I may be also of His resurrection; and that being stedfast in faith, joyful through hope, and rooted in charity I may finally, with the residue of Thy holy Church, be an inheritor of Thine everlasting kingdom. *Amen.*

A larger form of prayer and thanksgiving to be used after we have communicated in both kinds.

I heartily adore and worship Thee, O Father, Son, and Holy Ghost; my Creator, Redeemer, and Sanctifier: One infinitely perfect, powerful, wise, and good God, blessed for evermore; I praise Thee, O Lord, for all Thy mercies; I acknowledge that I depend entirely on Thee,

and that I am infinitely bound to bless and praise Thee while I have my being.

O Word incarnate; God manifest in the flesh to destroy the works of the devil: I acknowledge and adore Thee: I adore Thee for Thine inexpressible love and condescension in taking our nature upon Thee, and humbling Thyself even to the death of the cross for us miserable sinners. I adore Thee for instituting these holy mysteries, as pledges of Thy love, and for the continual remembrance of Thy death to our great and endless comfort. I adore Thee, O my most compassionate Saviour, for permitting me, the chief of sinners, to eat and drink at Thy table, and to rejoice before Thee.

O gracious Lord, my King and my God; my Saviour and mighty Deliverer; Thou hast done great things for us, whereof we ought to rejoice; Thy love is wonderful, passing all understanding: greater love than this hath no man, that a man lay down his life for his friend: but herein hast Thou commended Thy love to us, in that whilst we were enemies Thou wert pleased, not only to die for us, but also to ordain this holy sacrament to be a sure means of communicating to us Thy body and blood, to feed and nourish, to strengthen and refresh, to

quicken and invigorate our souls; and to preserve both our souls and bodies unto everlasting life.

Lord, what is man, that Thou art mindful of him; or the sons of men, that Thou so graciously visitest them : what am I, that Thou shouldest extend Thy favour in so signal a manner to a creature who has so much abused the riches of Thy grace. I have deserved to drink of the dregs of Thy wrath, and to have my portion with the devil and his angels; and behold, Thou hast fed me with the bread of Thy children, and given me freely to drink of the waters of life. O blessed Lord, what shall I render to Thy divine Majesty for these renewed assurances of Thy favour and goodness towards me? O let my soul bless Thee, and my life praise Thee; yea, let all that is within me, praise Thy name : let me love and praise Thee to all eternity. This, O Lord, is the sincere desire of my soul, and my earnest prayer to Thee, the Father of mercies, and lover of souls : and to this end I do here in Thy presence, Who art the great searcher of hearts, and before Whose righteous tribunal I know that I must ere long appear to give an account of my life, most freely, fully, and resolvedly dedicate myself, my soul and body, to be a reasonable, holy, and

lively sacrifice unto Thee: I do from the bottom of my heart bewail and detest all the errors and provocations of my life past; and I unfeignedly promise and resolve, to the utmost of the power Thou givest me, to serve and please Thee for the future in newness and holiness of life.

O Thou, from Whom every good and perfect gift cometh, and Who hast taught us in Thy holy word, that without Thee we can do nothing; but that through Thy grace strengthening us we shall be able to do all things; confirm and strengthen me, I beseech Thee, in these good resolutions: and O let Thy grace be sufficient for me, to enable me to perform them unto my life's end. Manifest, I humbly pray Thee, Thy strength in my weakness: let Thy power always rest upon me, and abide continually with me and in me, to direct, sanctify, and govern both my heart and life, in the ways of Thy laws, and in the works of Thy commandments.

And as I have now renewed the vow; so be Thou graciously pleased to make me a partaker of the blessings of my baptismal covenant. Preserve me a living and sound member of Christ, a dutiful and dear child of God, and an heir through faith in Christ of the kingdom of heaven; that through Thy mercy, O God the

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Father; and Thy merits and intercession, O God the Son; and Thy guidance and sanctification, O God the Holy Ghost; I may in Thy good time obtain the end of my faith, even the salvation of my soul, to the glory of Thy grace. *Amen.*

By the Minister and the congregation.

OUR Father, Which art in Heaven; Hallowed be Thy Name: Thy kingdom come: Thy will be done in earth, as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

By the Minister.

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls

and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.

Or,

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thine everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to

assist us with Thy Grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

By the Minister and the congregation.

Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, receive our prayer. Thou That sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art Most High in the glory of God the Father. *Amen.*

The blessing by the Minister.

The peace of God, which passeth all under-

standing, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

A short prayer by the communicant after the blessing.

By the merit of that sacrifice which we have now commemorated, pardon, good Lord, the many defects and infirmities that have accompanied our performance of this holy duty.

And as we have made a new dedication of ourselves to Thee; so be Thou graciously pleased to receive us for Thine own; and defend us evermore with Thy heavenly grace, that we may continue Thine for ever, and daily increase in Thy holy Spirit more and more, till we come to Thine everlasting kingdom. *Amen.*

A psalm and prayer to be used in private, after we are returned home from the Lord's table.

The Lord is my Shepherd: therefore can I lack nothing.

He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

He shall convert my soul, and bring me forth

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into the paths of righteousness for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever*.

Praise the Lord, O my soul, and all that is within me, praise His holy Name.

Praise the Lord, O my soul; and forget not all His benefits;

Who forgiveth all thy sin, and healeth all thine infirmities.

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle^b.

The Lord is full of compassion and mercy, long-suffering, and of great goodness^c.

He sent redemption unto His people; He hath commanded His covenant for ever: holy and reverend is His name^d.

* Psal. xxiii. ^b Psal. ciii. 1—5. ^c Ibid. 8. ^d Psal. cxi. 9.

He hath given meat unto them that fear Him :
He shall ever be mindful of His covenant ^a.

He rained down manna also upon them for
to eat ; and gave them food from heaven :

So man did eat angels' food ; for He sent them
meat enough ^d.

O that men would therefore praise the Lord
for His goodness, and declare the wonders that
He doeth for the children of men.

For He satisfieth the empty soul, and filleth
the hungry soul with goodness ^e.

He brought them out of darkness, and out of
the shadow of death ; and brake their bonds in
sunder ^f.

He sent His word, and healed them ; and
they were saved from their destruction ^g.

I will magnify Thee, O God, my King ; and I
will praise Thy Name for ever and ever.

Every day will I give thanks unto Thee, and
praise Thy Name for ever and ever ^h.

One generation shall praise Thy works unto
another ; and declare Thy power ⁱ.

The memorial of Thine abundant kindness
shall be shewed, and men shall sing of Thy
righteousness ^k.

^a Psal. cxi. 5.

^d Psal. lxxviii. 25, 26.

^e Psal. cvii. 8, 9.

^f Ibid. 14.

^g Ibid. 20.

^h Psal. cxlv. 1, 2.

ⁱ Ibid. 4.

^k Ibid. 7.

All Thy works praise Thee, O Lord; and Thy saints give thanks unto Thee^f.

For Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation^g.

Unto Him that loved us, and washed us from our sins in His own blood, And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever^h.

Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessingⁱ.

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever^h.

Accept O Lord, I beseech Thee, mine unfeigned thanks and praises to Thy divine Majesty, for the renewed instances of Thine incomprehensible love and goodness vouchsafed to me this day.

Lord, what is man, that Thou shouldst so regard Him, as to give Thine only begotten Son to be the propitiation for our sins: and what am I, Thy most unworthy creature, that Thou shouldst permit me to have a part in that most

^f Paal. cxlv. 10.

^g Rev. v. 9.

^h Rev. i. 5, 6.

ⁱ Rev. v. 12.

^h Ibid. 13.

precious atonement : that I, who am not worthy of the daily bread which sustains the body, should be made partaker of this bread of life which nourisheth the soul : and that the God of perfect purity should vouchsafe to unite Himself to so polluted a creature.

O my God, suffer me no more, I beseech Thee, to abuse Thy grace, and to make Thy mercy an occasion of my security : but let this unspeakable love of Thine constrain me henceforward to a sincere and universal obedience ; that as my blessed Saviour died for me, so I may no longer live to myself, but to Him that hath so dearly bought me.

O let my Saviour's sufferings for my sins, and the vows I have now made against them, never depart from my mind ; but let the remembrance of the one excite me to perform the other ; that as I have listed myself anew under His banner, so I may fight manfully against those irreconcilable enemies of His, my lusts, which would not that He should reign over me ; and may cheerfully follow the Captain of my salvation, even through a sea of blood, if it shall ever please Thee to call me to so blessed a privilege.

Lord, lift up my hands that hang down, and strengthen my feeble knees, that I faint not in

this warfare. O be Thou my strength, who am not able of myself to struggle with the slightest temptation. Alas ! how many of these sacramental vows have I broken already : and I have still the same inconstant deceitful heart to betray me to the breach of this : O Thou, Who art Yea, and Amen ; in Whom there is no variableness, nor shadow of change, communicate to me, I beseech Thee, such a stability of mind, that I may no more thus start aside like a broken bow ; but having my heart whole with Thee may so faithfully perform the conditions of that covenant, which Thou hast now permitted me to renew with Thee at Thine altar, that I may finally attain the completion of all those blessings, which Thou hast been graciously pleased to promise us in the same, through the merits of Jesus Christ, Thine only Son our Saviour. *Amen.*

THE END OF THE OFFICE FOR THE HOLY
COMMUNION.

APPENDIX.

A PRAYER

for the use of those who want the opportunity of receiving the HOLY COMMUNION, or are any ways disabled from going to it at the usual times of its PUBLICK administration.

¶ *In order to dispose the mind to a more devout and affectionate use of the following prayer, it will be proper to read over attentively some of the Scriptures of the foregoing office, and particularly the historical relation of the sufferings and death of our blessed Saviour, Section I. page 452.*

Almighty God, and most merciful Father, Who art present in all places, and more especially nigh unto all them that call upon Thee, even to all that call upon Thee in truth; I prostrate myself before Thy Majesty in the deepest humility of soul and body, to implore Thy grace and favour towards me in the pardon of all my sins; that they may not hinder the powerful presence of Thy holy Spirit with me at this time, to enable me to perform an acceptable service to Thee, through Christ Jesus.

O Lord, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Thou seest the desires that are in my soul, to go with my Christian brethren to wait upon Thee in Thine house, and at Thine altar; there to commemorate the dying love of my blessed Saviour; to give Him thanks and praise for offering up Himself a sacrifice for the sins of the whole world; and to express my humble hope of partaking in all the benefits of His death and passion; and together herewith to devote myself with unfeigned love, in renewed resolutions of faithful obedience unto Thee; to unite my heart also in brotherly affection to all the faithful servants of the Lord Jesus; and to rejoice in the holy communion of Him, and of all His saints; that so I might receive increase of power and strength, to walk worthy of this holy fellowship, and to continue therein to my life's end.

And blessed be Thy holy Name, O Lord, that I feel such desires; blessed be Thy Name, that I find myself thus piously disposed: which as it is the effect of Thy singular grace, I humbly hope may be an earnest, that Thou wilt supply the want of outward means by the inward operation of Thy holy Spirit; representing to me in so lively a manner, the death and passion of our

Lord and Saviour Jesus Christ ; and filling my heart with such faith in Him, such love of Him, and such unfeigned resolutions to be perfectly devoted to Him ; that though I have not opportunity to receive Thy creatures of bread and wine according to our Saviour's holy institution ; yet I may so thankfully remember His death and passion, as to be made thereby a partaker of His most blessed body and blood, Who in the same night in which He was betrayed took bread ; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My body, which was given for you ; Do this in remembrance of Me : likewise after supper He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this ; for this is My blood of the New Testament, which was shed for you, and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of Me.

Behold, O Lord my God, I now do this which Thou hast commanded, in my mind and heart, in remembrance of that wonderful love of my Saviour, which made Him content not only to die, but to be broken and crucified for me ; and I seriously desire that it may be most thankfully and joyfully commemorated

every where till His second coming, to the great increase of true devotion, and sincere obedience to His holy laws. Grant, I beseech Thee, that the body of our Lord Jesus Christ, which was given for me, may preserve my body and soul unto everlasting life: for He is my Lord, and only Saviour; unto Whose will I heartily submit; unto Whose service I entirely devote myself; and upon Whose meritorious death alone I depend for remission of sins: grant therefore, I beseech Thee, that the blood of our Lord Jesus Christ, which was shed for me, may preserve my body and soul unto everlasting life.

I am not worthy, O Lord, I confess, so much as to gather up the crumbs under Thy table; not worthy so much as to be admitted to appear within the doors of Thy house: but since it is Thy property always to have mercy, and Thou not only invitest those unto Thee who are sensible of their own unworthiness, and who hunger and thirst after righteousness; but hast promised to receive them graciously, and to satisfy their souls: I most humbly beseech Thee, gracious Lord, to fill me with such an high esteem of Thy love in Christ Jesus, and with such strong and vehement love to Thee, and to all goodness; with such fervent charity towards my brethren, and to-

wards all men ; with such joy in remembering what my blessed Saviour hath done and suffered for me ; and with such delight in doing whatsoever He hath commanded me ; that I may have the unspeakable satisfaction of believing, and sensibly perceiving, that I dwell in Christ, and Christ in me ; and that I am one with Christ, and Christ with me.

Thou dost assure us by Thy ministers*, that if any man, by reason of some just impediment, do not receive the Sacrament of Christ's body and blood ; yet if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks for the same, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth ; O most gracious God, make me now to feel the truth of all this, who am deprived of the opportunity of going to Thy holy table ; but do truly repent me of all my sins, and stedfastly believe on Christ crucified ; and from His blood alone, which was shed for my redemption, do expect remission of sins, the gift

*- Third rubrick after the Communion of the Sick.

of Thy Holy Spirit, and eternal bliss ; thanking Thee also with all my soul for the promises He hath left us of these inestimable benefits, and the assurances He hath given us that He will make good His promises.

In these, O Lord, is mine only trust ; and by these I am encouraged to hope, that He will now communicate Himself unto me, and make me as truly and profitably to partake of His most precious body and blood, as if I had actually presented myself at Thine altar, to receive the holy mysteries from the hands of Thy minister, as pledges of my Saviour's love. And now, O Lord, I sum up all my desires in that most perfect form of prayer, which our Lord Himself hath taught us in His holy gospel ;

Our Father which art in Heaven &c.

THANKSGIVINGS.

Blessed be God for those comfortable words our Saviour Christ hath spoken to all that truly turn to Him :

Come unto me all ye that travail and are heavy laden, and I will refresh you ¹:

So God loved the world, that He gave His

¹ Matt. xi. 28.

only begotten Son; to the end that all who believe on Him, should not perish, but have everlasting life¹.

Blessed be His divine goodness for the glad tidings His Apostles also have published in such words as these :

This is a true saying, and worthy of all men to be received, That Jesus Christ came into the world to save sinners^m.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sinsⁿ.

HYMN.

Glory be to God on high, and in earth peace,
good-will towards men. I praise Thee, I bless
Thee, I worship Thee, I glorify Thee, I give
thanks to Thee, (together with all Thy faithful
servants, who are publicly acknowledging Thee)
for Thy great glory, O Lord God, Heavenly
King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
That takest away the sins of the world, have
mercy upon me.

Thou That takest away the sins of the world,
have mercy upon me.

¹ John iii. 16. ^m 1 Tim. i. 15. ⁿ 1 John ii. 1.

Thou That takest away the sins of the world,
receive my prayer.

Thou That sittest at the right hand of God the
Father, have mercy upon me.

For Thou only art holy ; Thou only art the
Lord ; Thou only, O Christ, with the Holy
Ghost, art most high in the glory of God the
Father. *Amen.*

The peace of God, which passeth all under-
standing, keep my heart and mind in the know-
ledge and love of God, and of His Son Jesus
Christ our Lord : and the blessing of God Al-
mighty, the Father, the Son, and the Holy
Ghost, be with me, and remain with me always.
Amen.

FINIS.

